

A *Wm Simpson*
C O N F E R E N C E

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P A P I S T A N D A J E W ;

A L S O B E T W I X T A

P R O T E S T A N T A N D A J E W :

I N T W O L E T T E R S ,

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T O H I S

F R I E N D I N A M S T E R D A M .

K H. N.
E D I N B U R G H :

Printed in the YEAR M, DCC, LXX.

A D V E R T I S E M E N T.

THE following LETTERS were Published at London in 1687, at the time that the then Government was making bold pushes to establish Popery. No doubt they had a good effect on the happy Revolution that happened the very next Year; as they contain very strong, but concise and convincing Arguments for the *Protestant Religion*; and do, at the same time, expose the folly, weakness, and delusion of *Popery* and *Judaism*.

As there are scarce any Copies to be had of this valuable and entertaining Pamphlet, the Publisher was advised to Re-print it; and he is pretty confident, that most Readers, after perusal, will approve of thus preserving it.



A

CONFERENCE

BETWIXT

A PAPIST AND A JEW, &c.

KIND SIR,

YOUR's, of the 22d of this instant December, I received; I give you my hearty thanks for the Contents. It may serve in part for a requital, to remit you an account of a late Conference betwixt a *Papist* and a *Jew*, at my house. The occasion was this: On the 14th instant, being Friday, a *Jesuit*, (one father *Salian*) whom I have always found most friendly and ingenuous, came to my house about noon to get a return for L. 200 in Paris: I readily complied with his request, and desired him withal, to stay and take a short dinner with me. Without much importunity, he was persuaded.—My dinner was only a dish of salt-fish, and a joint of pork roasted; and, though we had but ordinary chear, yet down we sat, and were very chearful. Before we had fully dined, in came *Levita* the *Jew*, to discourse me about a commodity that I had inquired after; I desired him also to sit down and bear us company.

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My

My wife knowing the man, and his manner, said to him, Mr *Levita* I am sorry that we have nothing here that you can eat. I am sure, said she, (pointing to the pork, the only dish remaining now upon the table) you are for none of this. Father *Salian* (observing what she said, and supposing *Levita* to be a Roman Catholick, and that his abstinence did arise from the same scrupulosity with those of that persuasion) began to scrape acquaintance with him, and asked him what countryman he was, and how long he had lived in this city? I prevented the reply of *Levita*, and told father *Salian* that I judged he was mistaken in my friend; that he was no Roman Catholick, but a Jew; and refrained pork, not because it was Friday, and so forbidden by the church of Rome, but because it was swine's-flesh, and so apprehended it to be forbidden of God. And here it would have made you smile, if you had stood by, and heard what a paroxysm or sharp debate there arose betwixt father *Salian* and my wife about this question, Whether he or the Jew had the greatest ground for such abstinence? and, to speak without partiality, she put him hard to it. After the table was cleared, father *Salian* desired to have some more serious discourse with *Levita*, and told him, That he wondered how any man in his right senses could persist in Jewish infidelity; adding withal, that he would undertake in an hour's time to convince him, that the promised MESSIAH was come, and that "Jesus of Nazareth" was he. *Levita* answered, that he was a trader, and altogether unfit to manage a controversy of that moment; and therefore desired to be excused from meddling with it: Father *Salian* replied, that it

was

was more than probable there were some of their Priests or Rabbies in this city, and that if he pleased, he would meet the ablest of them, and argue this point in his hearing, and he hoped to his conviction and satisfaction. *Levita* consented, and promised, if a convenient time and place were appointed, to bring a friend with him for this purpose. I interposed, and offered my house for the place of their meeting, which they well approved of, and appointed that day seven days at three of the clock in the afternoon for the time. *Levita* desired, that there might be no noise or notice given of this their intention, alledging that it might be of ill and dangerous consequence to those of their religion, if it should come to the ear of the magistrate. Hereupon they agreed that there should be no words of it, and that no persons besides my wife and I should be present, but themselves and *Levita's* friend.

Upon this they parted, and all three came punctually at the time appointed: I carried them up into a chamber which had a closet in it, where I had placed one that was dextrous in stenography, and drew the table pretty near the closet-door, that he might hear and write all that past. When they were sat, I made it my request, that an intimate friend of mine who was in the house might be permitted to come up, and be an auditor. This was Mr *Beza*, whom I had habited like a gentleman. They said if he was a friend of mine, and did desire it, they had no objection to it. Whereupon I brought him in, and set him a chair at a little distance from the table.

After a short silence, father *Salian* began and said to *Levita*, I suppose this is your friend you
spoke

spoke of at our last meeting in this house, and promised to bring with you this day. *Levita* answered, Yes. it was ; upon which they gave each other a friendly bow or salute. Then they first considered what should be the main question or subject-matter of their conference ; and anon it was resolved into this, “ Whether Jesus of Nazareth was the *Messiah* ? ” The next thing they considered, was, Whether this question should be argued syllogistically, the one taking the part of an opponent, the other of a respondent ? or whether they should alternately deliver their conceptions in a continued discourse without interrupting one another ? *Levita*’s friend desired the latter way, because he was not acquainted, as he said, with our way of arguing in the schools : A third thing they resolved upon was this, that the conference should not last above two hours, and that neither of them should speak above half an hour at once. Having agreed to those three preliminaries, father *Salian* began, and after he had a little stated the question, shewing whom he meant by “ Jesus of Nazareth,” and whom he meant by the *Messiah*, he proceeded thus : Though I might urge many arguments to prove what I affirm that *Jesus of Nazareth* is the *Messiah* foretold by the prophets ; yet I shall insist only upon one ; and that is, The many miracles that were wrought by himself, and by his followers in his name, which were sufficient to convince the world that he came from God, and that he was that prophet whom our fathers expected, and that God had promised.

I fearing that my scribe in the closet could not well hear father *Salian*, he spake so low, (and indeed afterwards I understood I was not deceived)

made

made bold to desire him to lift up his voice a little, which he readily did; and withal followed his argument so closely, and pressed it so nervously, that I confess I was greatly confirmed thereby, and concluded *Levita* and his friend would become his converts, and wondered with myself what rejoindre could possibly be meditated by either of them.

His argument he thus formed: He that testified of himself that he was the *Messiah*, and confirmed his testimony by many infallible miracles, which were wrought by himself and by his followers in his name, he must needs be the *Messiah*: But "Jesus of Nazareth" testified thus of himself, and confirmed his testimony by many infallible miracles, which were wrought by himself and by his followers in his name: therefore, "Jesus of Nazareth" must needs be the *Messiah*. The proposition, says he, I suppose no rational man will deny, whatever his persuasion be in matters of religion; especially if he understand by miracles, as I do, such wonderful works as are contrary to the course of nature, and above and beyond the reach of any mere creature, and as are the product of an Almighty power. It cannot be imagined that God, who is the faithful and merciful Governor of the universe, would alter the course of nature, and set the seal of his omnipotency to a lie, and suffer the greatest inducement of belief to be made use of to draw the world into error and perdition. Two things I take for granted, nor can they be rationally gain-said. First, That none but God, and such as are assisted by him, can work real miracles. Satan, and such as are acted and aided by him, may work wonders, such as may breed admiration

ration in the beholders; but to work miracles properly and strictly so called, is above the power of Satan, or any created being. This is the prerogative of him alone, whose power is infinite and unlimited. *Secondly*, That God never did, nor ever will communicate this power of working miracles to any to confirm a falshood. To believe or affirm any such thing concerning God, doth border at least upon blasphemy. 'Tis as if God should lend the Devil his seal to sign his delusions, and suffer it too, to be done in his name; how then should he govern the world in righteousness? and how deplorable and remediless were the condition of poor mortals, seeing they have no way left them to undeceive themselves, but must run into irrecoverable ruin, and intitle God to their seduction and perdition?

That testimony then which hath the attestation of miracles, is undoubtedly divine. Hereby Moses did prove his mission from God. Pharaoh and the Egyptians did not except against the argument; only they thought, at least for a season, his works and wonders not supernatural, and that their forcerers could vie with him in works of wonder, which we read of in Exodus; they attempted by enchantments and diabolical assistance, till at length they acknowledged a divine and supernatural power to work with *Moses*, and ingenuously confessed that it was the finger of God. And had *Moses* affirmed himself to be the *Messiah*, and continued to work such miracles to confirm it, the *Ijraelites* and others had been obliged to believe it. They must have concluded, that no man could do the miracles that he did, except God were with him, and wrought in and by him; and that God
would

would never work with a deluder, and lend him his seal (as I said before) to sign his delusions, and deceive the world in his name. Moses therefore never had that pretext, but told the people plainly of a *Messiah* to come, of a Prophet that God would raise up to them of their brethren that should be like unto him, that should come with signs and miracles as he had done, whom they should hearken to and obey.

Accordingly, when *Jesus* our Saviour was made of a woman, and manifested in the flesh, the fullness of time being come, the main argument he used to bring the world to believe in him, was this of signs and miracles. Hence it was that he told his followers, that the works he wrought did bear witness of him: and when the Jews that were round about him, asked him, How long he made them to doubt? and desired him to tell them plainly if he were the *Christ*? He answered, That he had already told them, that the works which he did in his Father's name, did testify of him. "Yea, said he, "if I do not the works of my Father, believe me "not: But if I do, although you believe not me, "yet believe the works." And again he says, "Believe that I am in the Father, and the Father "in me, or else believe me for the very work's "sake." He tells them further, "That if he "had not done the works amongst them that "none other man did, or could do, they had not "sinned in not believing in him." This also we find to be the great argument upon which so many believed: When they saw the miracles that he did, they said, "This is of a truth that prophet that "should come into the world." They had been in doubt for a while, Whether John the Baptist

was

was not the Christ ; but anon they considered that John wrought no miracle, but all things that John spake of *Jesus* were true ; and besides he had done many miracles, and therefore many believed in him. Thus much for the demonstration of the major proposition.

Now I come to the assumption or minor proposition, which is, that “ Jesus of Nazareth ” testified of himself that he was the MESSIAH, and confirmed his testimony by many infallible miracles which were wrought by himself, and his followers in his name. That he testified this of himself is not denied. He told the Jews, “ Unless you believe that “ I am he, ye shall die in your sins.” This was the main part of that good confession which he witnessed before “ Pontius Pilate the Roman governor ;” and it was the main quarrel your ancestors had against him : For though they expected, about this time, the coming of the *Messiah*, and that for good reasons, because Daniel’s seventy weeks were run out, and the sceptre was departed from “ Judah, and a law-giver from between his feet,” and the like ; yet they would not hear that “ Jesus of Nazareth ” should be the person. Alas ! He had not the port and presence of a worldly potentate, such as they dreamt of : “ When they saw “ him, there was no form or comeliness for which “ they should desire him. They hid their faces “ from him, and esteemed him not,” as was foretold by Isaiah the Prophet.

That therefore which remains to be proved, is, that he confirmed this his testimony by many infallible miracles, which were wrought by himself and by his followers in his name. Let me begin with the miracles which he wrought himself, of which

which there was a very great number, and that of divers kinds ; and these were not done in a corner, but in the face of the world, before multitudes, and that in presence of, if not upon the persons of some of his greatest enemies. His first miracle, after his showing himself to Israel, was at a marriage-feast in Cana of Galilee, where he turned water, and a great quantity of it, into wine. After that, he fed more than once a great multitude, even several thousands, with a few barley-loaves and small fishes, which were so miraculously multiplied, that after they had eaten and were filled, his followers gathered up much more fragments than there was at first in whole meat. He healed all manner of diseases, whether the diseased were present or absent ; and this he did, as likewise his other miracles, with a word speaking. Some of those wonderful cures he did on the Sabbath-day, for which the Pharisees (his inveterate enemies) did find fault with him, though they could not deny the matter of fact. He made the lame to walk, the deaf to hear, the dumb to speak, the blind to see ; concerning which the chief priests and elders had not only the attestation of bystanders, but the confession of the parties themselves, whom they curiously interrogated about the thing done, and his manner of doing it. He cleansed many lepers, and cast out many devils ; which his enemies beholding could not deny, but blasphemed, and said, that he did it by diabolical aid, and that he cast out devils by Beelzebub the prince of devils. Some who were dead he restored to life again, particularly one that was carrying to his grave, and another that had lain sometime in his grave, even till his friends said that he stunk. And this he did in the sight of many Jews,

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who thereupon believed in him, having seen the miracle that he did; yea, the chief priests consulted about making away Lazarus, the person so miraculously raised, because that by reason of him many of the Jews went away, and believed on Jesus.

The time limited for my discourse would fail me, should I but instance in the twentieth part of those many uncontrouled miracles which Jesus wrought in the space of three years, or thereabout. And when his hour was come in which he should be cut off, though “not for his own sins” (as the prophet Daniel had fore-told) “and should make reconciliation for iniquity, and bring in an everlasting righteousness;” even when he hung upon the cross, and was made sin and a curse for us, then there was a quaking of the earth, a rending of the rocks; yea, the vail of the temple was rent from the top to the bottom, and for the space of three hours the sun was darkened without any eclipse; which was noted as a prodigious thing by the learned astronomers of those times, one of which is reported to have said, “That either the God of nature suffered, or the frame of the world shall suddenly be dissolved.” Yea, the Centurion and his soldiers that attended, were in such consternation at the things that happened, that they feared greatly, and said, “Truly this was the Son of God.” But above all, his rising again from the dead is most remarkable; therein “he declared himself to be the Son of God with power.” This fell out on the third day, as he himself had fore-told: And if this one thing be cleared up, it is instead of a thousand demonstrations. Now, the greatest evidence that we can possibly have of a thing of this nature, is the testimony

stimony or attestation of others. This then is attested by a cloud of witnesses; they were not a few, but many, to whom he shewed himself alive, and that many times after his passion, by many infallible proofs, "being seen of them forty days, "and speaking of the things pertaining to the "kingdom of God." There are but two things that can possibly be objected against their testimony.

The first is, That those persons, who were witnesses of his resurrection (as they called themselves) might possibly be deceived, and that they saw a fantastical instead of a true body. But this could not be, for they did not only see, but feel and handle him; yea, one of them put his finger into the holes in his hands and feet, and his hand into his side; such was his incredulity. They did not only feel and handle him, but they did also eat and drink with him after he rose from the dead. If an argument drawn from all those senses will not hold, How then can we be sure that we ourselves, and all the persons we converse with, are not phantasms and mere apparitions? And how could the Jews be sure that it was "Jesus" whom they crucified, and secured in the sepulchre? In the same way that they were sure of the one, his followers were sure of the other. But if they were not deceived; yet, *secondly*, they might be deceivers. They might steal away the body of "Jesus" by night, and give out that he was risen from the dead next morning. Two things shew the incredibility of such a thing. 1. It is not credible his followers could do it. The chief priests were aware that he had spoken before-hand of his rising the third day, and they

they foresaw that if this happened, the last error (as they counted it) would be worse than the first. Therefore they obtained leave of Pilate to make all sure, and some of them went themselves to see it done, and then they placed a strong and diligent watch to keep the sepulchre. But here it may be objected, that the watchmen fell asleep, and then his disciples came and stole him away. This indeed you Jews believe to this day, and we know your ancestors hired the watchmen to spread abroad this false report. But then, Why were not they punished for their carelessness and oscitancy? And if they were asleep, How could they tell what the disciples did? And if they were awake, Why did they not oppose them that did it? The keepers, for all their hire, did make another relation of what happened; How an angel descended with great splendor, whose countenance was like lightning, and rolled away the stone at the mouth of the sepulchre, which did so terrify them, as that they became as dead men: Is it credible that the disciples, if they stole away the body of their master, would stay to strip him, and lay the linen-clothes so decently by themselves? Would they not rather have carried him away in his winding-sheet, especially when he was wound up in linen with a mixture of myrrh and aloes, which hath a clammy and glutinous property? Would they not have been afraid lest any of the keepers should awake, but stay and do so needless and difficult a work? But then, *secondly*, As they could not do this if they would, so it is not credible that they would have done this if they could. Their writings, their conversations, shew them to be persons of great integrity and holiness; whereas if they had done this thing,

and

and imposed upon the world in this kind, they would have been a company, not only of very wicked persons, but of incarnate devils. *Mahomet's* villany would not have been compared with it. What, to bely God in such a manner, and to cry up faith in "Jesus" as risen again from the dead, when he is still under the power of death, and no otherwise risen than as they stole him out of the grave ! This would have been hellish unparalleled wickedness, and to be abhorred by all men of common honesty. But, to put this out of the question, there were other witnesses of his resurrection besides his immediate disciples. He was seen in Galilee of above five hundred persons at once ; many of whom lived a long while after to witness what they had seen : And had his disciples and others conspired together so foully to bely God and their own consciences, we may imagine it must have been for some advantage to themselves ; but contrariwise, they knew that to profess Christ and the Christian Religion, was to bring upon themselves, and theirs, the greatest odium and persecution.

Yea God himself would have abhorred such miscreants ; but, on the contrary, we find they were approved of God, and that by many miraculous signs and wonders which he did by them, and by that abundant measure of his Spirit which he poured out in extraordinary gifts and graces upon them. And this would have led me to the last term in my assumption, that *Jesus* his testimony of himself was confirmed, not only by his own miracles, but also by the miracles that his followers did in his name. For the truth is, they did as great miracles in the name of *Jesus*, as ever he did in his own person. They cured all manner
of

of infirmities, and that not leisurely by the application of medicines, but suddenly and miraculously by a word speaking. The very shadow of Peter, one of his disciples, healed the sick as they lay in their beds or couches in the streets. A certain man aged 40 years and upward, that had been lame from his mother's womb, was carried and laid daily at the gate of the temple, which was called *Beautiful*, to ask alms of them that entered into the temple. To him Peter said, "Silver
 " and gold I have none, but such as I have I give
 " thee: In the name of Jesus of Nazareth, rise
 " up and walk: And he took him by the right
 " hand, and lifted him up, and immediately his feet
 " and ancles received strength, and he entered
 " into the temple, walking and leaping, and praising God." This was manifest to all them that dwelt in Jerusalem, and acknowledged to be a notable miracle by the rulers of the people, and the elders of Israel. One Dorcas that was dead, he restored to life with a word speaking, which was known to all the inhabitants of Joppa, which occasioned the conversion of that town to the Christian religion. I might instance in the miracles that were wrought by other disciples and followers of Jesus. Let me conclude with a word or two concerning Paul, who was once mad against the Christians, and did zealously persecute them in every city. He was miraculously converted by *Jesus Christ's* appearing to him in the way as he went about this work to Damascus; a great light shone round about him, which his companions saw as well as himself, and a voice spake to him, saying, "Saul, Saul, why persecutest thou me? It is
 " hard for thee to kick against the pricks." He was

was struck blind for many days : But anon the eyes of his body and mind both being enlightened, he preacheth that faith which before he persecuted, and, which is to our purpose, many signal and special miracles were done by his hands ; so that from his body were brought to the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them. But I forbear any further naming of these particulars ; and having thus clearly and fully proved the premises, I hope you will yield the conclusion, which is, That “ Jesus of Nazareth is the *Messiah*.”

After a short pause, *Levita*’s friend, the Rabbi, broke silence, and spake as followeth : Sir, I desire you would have the like patience in hearing my answer, as I have had in hearing your argument. The question before us is of greatest consideration, both with us Jews, and you Christians ; and you may imagine that before now, I have debated it both with myself and others. I remember some years ago, in Portugal, I was assaulted with this very argument, of proving “ Jesus of Nazareth “ to be the *Messiah*,” by his working of miracles ; and finding that it was much urged by the Christians, I spent some time in studying that point, and formed an answer to this argument in writing, and that writing I brought with me ; which I the rather did, because my friend told me, this was the subject to be argued, and I did suppose you might happily attempt the proving of it by this very medium : And because I have a bad memory, and speak no good English, I shall beg leave to make use of my papers. So, having pulled a little manuscript out of his pocket, and turned over a few
leaves

leaves, he made a fold at the place he sought, and laid it by him a while, and thus proceeded.

As to that, Sir, which you called your proposition, I shall offer nothing in contradiction to it; it seems to be founded on the greatest reason; nor will any of ours gain-say those two positions you mentioned. *1st*, That God only can work real miracles. *2^{dly}*, That he will not, as I remember you well exprest it, set his seal to a lie. *Jehovah* is a God of truth and righteousness.

But, Sir, as to that which you called your assumption, it doth not in our opinion carry the like evidence and demonstration with it. For, to be plain with you, it doth not appear to us, that, though “Jesus of Nazareth” did testify he was the *Messiah*, he confirmed that testimony by such infallible miracles, either of his own or his followers; nor hath any thing been urged by you for the manifesting thereof, but what you have found in your own books, which you cannot but know are questioned by us as to their authority and verity. And surely, had our fathers, and the chief priests of our nation, seen any such miracles done by “Jesus of Nazareth,” as your records do mention, they were men of that religion and learning, that they would not have so evilly intreated him, but would have paid him more respect and veneration. We believe therefore, as our ancestors have believed before us, that they were some of them forgeries and feigned miracles, and that others of them (pardon the word) were diabolical achievements. And we are the more confirmed in this belief, because your later records and chronicles do tell us of multitudes of miracles, which were wrought, as they say, by men and women

women of your religion, which seem to us to be very fabulous, yea, ridiculous. Yet these are received amongst you likewise as certain and infallible, and have the approbation of your church, and of the High Priest whom you call the *Pope*, and the Sanhedrim of Cardinals. And some of these do vie with the miracles of *Jesus* and his disciples, and seem to be much of the same sort or kind. Let me name a few of many, and they are such as I have taken out of great authors, and licensed or allowed records. And pardon me if I do not cite the author and places where they are chronicled; if you desire it, I can produce my vouchers for every story, and those such as are authentic.

Then taking up his little book, and putting on spectacles, he read as followeth: Your words, said he, do first make mention of *Jesus* his miraculous conception, before they speak of his, and his followers, miraculous actions. This I have heard urged by others, though it was omitted by you, how he was conceived of the Holy Spirit, and then born of a virgin without the knowledge of man. A like miracle is recorded in one of your church-histories published not long since with allowance; how St. Kentigerne's mother begged of *Jesus*, that she might imitate his virgin-mother in the conception and birth of a child: Accordingly, within a little time, she finds herself with child, but often protests she never knew any man. But, by the law of that country where she lived, she must be cast head-long from the top of a high mountain. She weeps and prays, but the executioner does his work; down she falls, but is so far from being killed, or dashed in pieces, that she has

no bruise or hurt. Then she is carried on ship-board many miles into the sea, and there turned out into a small boat of leather, destitute of all human help ; yet, with great speed and safety, she arriveth at a far distant port ; and landing, she is delivered of that admirable saint, and miraculously conceived son, St. Kentigerne.

As to miraculous actions, the fore-mentioned book, and others of equal or greater authority, will afford plenty that do not only compare with, but exceed the miracles of *Jesus* and his disciples. As for instance, your records speak of *Jesus* his fasting forty days, and I can shew you where it is recorded of St. Patrick, that he fasted a whole lent (which I think with you is forty days) without any human sustenance ; where one St. Ardan is said to fast full fifty days, and to grow fatter upon it.

And whereas it is said, that *Jesus* fed five thousand persons with five loaves and two small fishes, St. Patrick is said to have fed fourteen thousand with one cow, two stags, and two wild bears ; and it was talked how next day the cow was alive again.

And as for *Jesus*, his turning water into wine, it is not so much as is commonly affirmed of your priests, how, by repeating four or five words, they can turn wine into blood, and bread into flesh, and that the flesh and blood of *Jesus* himself, though you affirm he is ascended into heaven, and shall there remain till his second coming. And, it is recorded of one *Odo*, an archbishop of Canterbury, that when some of his clergy did doubt of such transmutation or transubstantiation, that he prayed with tears while he was at mass, that God would

would convince them by a sign ; and the body of *Jesus*, which he held in his hands (that is the bread) began to pour forth blood into the chalice ; which they perceiving, desired the prelate to pray that the blood might be changed again, lest vengeance should fall upon them for their incredulity ; he doth so, and it became wine.

Again, whereas your records speak how *Jesus* and his disciples did heal all manner of diseases, whether the diseased were present or absent, and that with a word speaking : The like is also recorded of some of his more modern followers. Take for instance St. David, a great light of the church, as he is called : He invited St. Kined to come to his synod ; St. Kined excused himself, because he was lame and crooked, unfit for such holy company, and unable for so great a journey : Whereupon St. David prays him straight and sound. But the other still delayed his coming ; upon which St. David unprays his former prayer, and he becomes lame and crooked again. St. Bernard had great success, as appears in your histories this way ; for he cured one in Spain of a sore disease whilst he was in France ; he cured one of a dropsy, by putting his own girdle about him ; another of the head-ach, by sending him his cap to wear ; another that lay a-dying, he restored by sending him his coat ; with many more of the like kind.

As for casting out of devils, nothing is more ordinary than for your priests to do that feat by their exorcisms ; your holy water, with the sign of the cross, is said to be frequently successful in this work. And I find, in one of your histories, how a woman was dispossessed of seven devils at

Lauretto,

Lauretto, by calling on the Virgin Mary for help : and when four were cast out, the other three, called *Herqth*, *Horribilis*, and *Arcto*, with much difficulty were removed ; one cries out, “ Mary, “ Mary, thou art too cruel against us ;” another howled lamentably, and said, “ Mary, thou art “ too powerful in this place, where thou dost “ force us out of our possession against our will.” And the priest, who, by Mary’s aid did this miracle, made him tell what place that was : Who answered, It was the Virgin’s bed-chamber, wherein, after the angel Gabriel’s message, she conceived God ; which was, as other histories speak, brought thither by a miracle. Nay, some of your great saints have contended with the Devil, and worsted him ; as St. Dunstan, who caught him by the nose with a pair of hot tongs, and plucked him so hard, that the Devil was glad to shift from him by breaking down a wall, crying out, it did so smart, once and again, “ Oh what hath this bald-pate “ done !”

As for raising the dead, this also hath been frequently practised. St. Francis makes one die that answered his disciples roughly, when they would have borrowed his cart, and afterwards raised him up again, and restored him to life. A man and his son going a pilgrimage to St. James’s at Compostella, light upon a wicked host, that first makes them drunk, and then puts two silver cups into their wallets : They are pursued ; and, being taken and tried, the son was hanged, the father goes on his pilgrimage, and returneth thirty-six days after to the body of his son, still hanging. He maketh grievous lamentations, till by and by the hanged son began to comfort him, saying,
 “ Most

“ Most dear father, weep not, but rejoice, for I
 “ was never better in all my life ; St. James sup-
 “ ports and comforts me with heavenly sweet-
 “ nefs.” The father over-joyed, makes known
 the business ; the people flock together, the man
 is taken down, and the host hanged up in his
 room.

I could shew you where St. David is said to
 have raised a boy from the dead, who afterwards
 waited upon him. St. Patrick to have raised one
 from the dead that was almost devoured by hogs.
 And St. Alban being to be martyred, people
 thronged to see his martyrdom ; and, crouding
 very hard by a deep river, many fell in and were
 drowned : The saint perceiving it, prays that all
 might see his passion ; and, to that purpose, the
 waters may be dried up : It was done accordingly,
 and those that were drowned before are now
 found safe at the bottom of the river.

Again, whereas it is recorded, that Jesus raised
 himself from the dead : I can turn you to records
 in great credit with you, where some of your emi-
 nent saints are reported to have done things little
 inferior thereunto. St. Dennis, the patron of
 France, when his head was cut off, carried that
 head of his two miles in his hands. St. Winifred
 vowing virginity, was wooed by a king’s son : To
 make her escape, she pretends to dress herself (for
 he found her much unready) and to return again ;
 but, out of a back-door she goes, and makes to-
 wards the church. On the side of a hill she is o-
 vertaken by her suitor, whose love was turned into
 rage ; and she continuing in her obstinacy, he cut
 off her head, and there rose up a well, which still
 bears her name : The head tumbles down into the
 church

church amongst the people; St. Benno takes it up, seeks the murtherer, and finds him wiping his bloody sword upon the grass; he pronounceth his curse against him, whereupon he falls down dead. St. Benno often kissing the head, joins it to the body, covers it with his mantle, and goes to the altar to say mass; that done, to the body he returns and begins a sermon, and prays for the virgin, whereto the people say amen: Presently the virgin riseth up, as if it were from sleep, wipes her face from dust and sweat, and goes to the church to give thanks: Only where the section was made, there was a circle like a white thread all her life. St. Clare, a noble Englishman, to avoid marrying a noble and beautiful virgin, runs away to France; there a lady falls in love with him: To escape her, he leaves the monastery he was in: This turns her kindness into fury; she sends two murtherers, who cut off his head; he riseth straight, and with his hands takes up his head, carries it unto a fountain, into which he cast it; thence he takes it again, and carries it unto the oratory of his cell, and thence went forward to a little village near the river *Epta*; where, for ought appears, he ended his procession.

My allotted time will not suffer me to proceed, though I have collected some scores of these miracles; and indeed there is great plenty of them to be had. In one thing, to conclude, the miracles of these modern saints, exceed the miracles of Jesus or his immediate followers; for they are recorded to have delivered souls out of hell-torments, which Jesus himself did never pretend to do. Gregory the Great (one of your Chief Priests) wept so long for Trajan the Emperor, that he obtained deliverance of his soul from hell, altho'

altho' we read he was charged to ask no more so great a favour for any, at least that died unbaptized. So St. Dunstan delivered King Edwin's soul from internal torments; and, when the devils quarreled with him about it, he stopped their mouths, by asking them, What reason they had to find fault with it, if Christ and he thought good to pardon him? St. Nicholas also delivered his own brother's soul from hell; though it cost him fifteen days and nights praying and weeping, as St. Antonine reports. Now Sir, I think I am even with you in point of miracles, and must tell you, that we *Jews* (however we are charged with infidelity) are not such infidels, or ideots rather, to believe a reality in any of these stories. Surely the Almighty Power would not trifle thus with mortals. These are therefore either arrant forgeries, or else devilish atchievements; and we cannot but think the same of the miracles of Christ and his disciples, because the one are recorded and received by you as well as the other; And therefore they are no proof that the testimony of *Jesus* was divine, or that he is the *Messiah*.

Father *Salian* sat all this while (as I could perceive) very uneasily; and, when the Rabbi had ended, he never looked up, nor made one word of reply; but his countenance, as well as his silence, did argue him full of confusion and disturbance in his mind. I looked upon Mr *Beza*, and shook my head, I feared occasion might be given these Jews to triumph if the conference ended thus; and, that they would be hardened themselves, and would also harden others in their unbelief and prejudice against the Christian faith; wherefore, I hoped, that Mr *Beza* would take up the argument,

ment, and confute the Rabbi's cavils : Nor was I disappointed, for anon he rose up, and drew nearer the table, and said, Sirs, you have greatly obliged me, in permitting me to be present hitherto in the capacity of a hearer ; and you will further oblige me, if you will permit me (now there has been so long a silence) to interpose a little as a speaker. As my discourse is not premeditated, so it shall not be prolix. The argument this worthy person hath urged to prove that *Jesus* (our Lord and Saviour) is the Christ, is of greater weight than to be so easily blown away : As you have already granted his major, so I question not but you will also grant his minor proposition, when I shall make it manifest, that there is a vast difference or disproportion betwixt the pretended miracles that you have gleaned out of some later writings, and the real miracles that were done by *Jesus* our Lord, and his immediate followers, as they are recorded in the scripture. As for the former, Falshood and Forgery is ingraven upon them in capital letters.

This will appear, if you consider how the report of these miracles comes not forth till many years after they are done ; or, there is no mention of a competent number of credible persons that were witnesses of the doing of them. Besides, the greatest number of Christians either never heard or never approved of any such miracles ; yea, there is nothing they have more disowned, both by word and writing, than the legends of such fabulous wonders ; they have always accounted them as a subtile device of Satan, the old serpent, to disparage the Christian religion, and the wicked policy of a certain sect amongst them to uphold an Antichristian faction. Let it not stumble you that

I speak

speak of sects and factions amongst us Christians ; they are found in all religions ; they are with you Jews, and they were of old with your fathers, who were divided and crumbled into sects and parties, such as the *Pharisees, Sadducees, Essenes, Herodians*, and the like. With us Christians there is a great sect or faction of those who are commonly called Papists, or Roman Catholicks, who have made the greatest schism or rent that ever was in the Christian church, who anathematize and curse all those that are not of their faction or communion ; and, although they are numerous, and pretend to be the Catholick church, and do fill Spain and Portugal, and some other countries, with which it may be you have been most conversant, yet they are but few comparatively, that is, in comparison of other Christians that are in the western and eastern parts of the world ; namely, the Protestants of several kingdoms and common wealths ; the Muscovites, the Greeks, the Abassines, the Armenians, the Copties, the Circassians, the Mengreffi-ans, the Georgians, and the like. It is then, with this popish sect only that these fictitious miracles are found ; the generality of Christians do openly declare that miracles are long since ceased ; nor was there any need of their continuance in the church, the Christian faith being already not only sufficient, but abundantly confirmed by the miracles, the infallible miracles of our Saviour, and the primitive Christians, who shewed their patent or commission under this broad seal of heaven, to the conviction and utter silencing of their most obstinate enemies, both Jews and Gentiles. You know that Moses confirmed the law, and the ordinances thereof, by miracles first wrought in Egypt, and

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afterwards

afterwards on Mount Sinai, and in the wilderness; but, when your fathers were convinced of Moses his authority, and were once settled in the land of Canaan, then those miracles ceased. So the gospel and the ordinances thereof were at first confirmed by the uncontrouled miracles of our Saviour, and the primitive Christians (as indeed it was meet that those who pretended a new revelation from God, should confirm it with a divine attestation;) but since the Christian religion is now diffused both far and near, for the same reason all miracles are at an end; as men water orchards at the first planting of them, but, when the trees are well rooted, they do so no more. But, amongst the schismatical Papists, miracles are still pretended, who care not what wrong they do to the Christian religion, or the common cause of Christianity, so they increase their own party. By means hereof, they delude the more ignorant and credulous sort of people, of whose souls their priests make great merchandize. In King Henry VIII's time, by the diligence of the Lord Cromwell, one of the chief ministers of State, many of the abominable cheats and forgeries of the Papists in this kind were made manifest throughout this nation, which was one great cause of the reformation that followed. And it is no slight evidence of the verity and divine authority of the Scriptures of the New Testament, that this was fore-told therein some hundreds of years before it came to pass; for so it is there recorded, that there should be a great defection or apostasy in the Christian church, which also should be headed by the bishop of Rome; and though he be not named, yet any one with half an eye may perceive he is intended; never did glove ber-

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ter fit a hand, nor shoe a foot, than the character the Scripture gives of the head of that apostasy doth agree to the Romish Pope: And concerning him it says expressly, that his coming should be after the working of Satan, with power and signs, and lying wonders: In the Greek it is *τέρας ψεύδους*, with wonders of a lie, an usual Hebraism, as you understand, to note the notorious falshood of his wonders. And in another place it speaks of a beast (meaning the same person) whom the world should wonder after, and worship too, and that for this reason, because he doth great wonders in the sight of men. This may suffice for these lying wonders, with their impudent authors.

But as for the miracles of our Saviour, and his immediate followers, they are of another nature, and wear upon themselves marks of infallibility; they are recorded in the age and places when and where they were wrought; they were done (as this worthy person well observed) not in a corner, but in the face of the world, before multitudes of witnesses, and those persons of credit and integrity; Insomuch, that your ancestors the Jews, that lived in those days, and inquired diligently into these things, did never once deny the matter of fact, that such miracles were indeed done; but they said they were done by diabolical assistance: And others of them have said, that Jesus had found out the right pronounciation of that ineffable name, the *Nomen Tetragrammaton**, and that it was sewed in his thigh, and that by the power thereof he did all his miracles. How ridiculous are

(יְהוָה JEHOVAH.)

are such evasions? It seems evident enough, that many of the Pharisees and Rabbies themselves in those days lay under this conviction, that Jesus came from God, and was the Christ, and professed too their faith in him, though the most of them did it secretly for fear of the Jews, who had agreed, that if any did confess he was Christ, they should be put out of the synagogue. Josephus, a man of learning, who lived near those times, and who was a Jew by nation and religion, in the 18th book of his antiquities, doth publish this passage to the world, " That, in the time of Tiberius Cæsar, there was one Jesus, a wise man (if, says he, it be lawful to call him a man) for he was the performer of divers miraculous works, and the instructor of those who willingly entertained the truth. This was Christ, who being accused by the princes of our nation before Pilate, and afterwards condemned to the cross, yet did not his followers forbear to love him for the ignominy of his death; for he appeared unto them the third day after, as the divine prophet had before testified of the same, and divers other wonderful things of him."

Let me desire you to use your reason? Do but think with yourself, if the miracles I am speaking of, had been forged or feigned, how easy a matter had it been for the Jews, that lived in those times, to have discovered and disproved the fraud and falshood thereof? Put the case, that there should at this instant go abroad a report of one in London that did great miracles, and that very frequently; that cured the blind, the lame, the deaf, the dumb, the diseased of all sorts that came or were brought to him, with a word speaking; that he cast out devils, and raised

fed the dead ; and that his followers did the like, and that frequently in all parts of the land ; and that these things were done in the presence of thousands, of throngs and multitudes of people ; I pray you, judge if it were not the easiest matter in the world to disprove this, if it were false and feigned, and whether it were possible that whole cities and countries should believe it, and seal their belief thereof with their blood ; nay, consider whether the easiness and certainty of disproving this report, were not like to bring them all under the greatest scorn and contempt imaginable, that should publish it ? You see the case is parallel, and I need not stay to apply it. 'Tis strange to observe, that the Jews of those times, whose hearts were ready to burst with envy and malice at the success of the gospel, never publicly objected the forging or feigning of those miracles by which it was confirmed. Yea, 'tis farther observable, that the heathens themselves, and the great ones amongst them too, did openly assent to the reality thereof. We find it in true records, how Tiberius himself, upon a letter from Pilate concerning Jesus, of the miracles he wrought, and of the manner of his death and resurrection, did move in the senate of Rome, that he might be admitted amongst their Gods ; and though they refused the motion, because, as some say, it was not first moved by themselves ; or, as others say, because if they received him, they must renounce their other gods ; yet the Emperor persisted in his opinion of Jesus, and gave the Christians great liberty all his days.

Yea, the Turks acknowledge Jesus our Saviour to be sent of God, and that he confirmed his mission by miracles, and upbraid the Jews for not believing

believing God by his prophet Jesus ; and Mahomet threatneth judgment against them for it in his Alcoran, saying, “ That Jesus Christ was the word
 “ and power of God, sent to convince the world
 “ by miracles ; that he was born of a virgin, conceived without an earthly father, by divine inspiration ; that he cured all manner of diseases,
 “ and raised the dead to life again ; that he was
 “ taken at length into heaven, and shall come again.” Thus much of our faith is confessed by those infidels.

I could go forward, but that I see the time is well-nigh expired that you allowed for this conference, and therefore I shall not be guilty of a farther absurdity ; but I beg your pardon for that I have already committed by an unrequested interposing in your serious debate. And for a close, I must tell you, Sir, that you must yield the conclusion in this Gentleman’s argument, or else deny his major proposition, which yet you say is founded upon the greatest reason ; or else you must fly to the evasion of your fathers, which is, That Jesus our Lord did indeed work miracles, but it was by the power of the Devil. And to say this, pardon the expression, is no less than blasphemy : It is in effect, to say, that the Devil is God ; and to ascribe the attributes and prerogative of God unto him. For if Satan can do such miracles without controul, to persuade poor mortals to an entertainment of error, and to delude the world, who have no sufficient means (as was said before) to discover the delusion, then it plainly follows that he is a God in power, and the Almighty governor of the world ; or at least, that God hath so little mercy or justice, or care of mankind, as to
 give

give them to the power of the Devil to be remedilessly deluded by him : And he that will believe this rather than the Christian faith, deserves to perish in his blasphemy and infidelity. I have done when I have made this one request to you, that you will please to favour me with such another meeting, and I shall hope, by the assistance of that Spirit which proceeds from the Father and the Son, which three are one God, the same in substance, equal in power and glory ; I say, by his assistance, and by other arguments, and by those taken from the writings of Moses and the prophets, and some of your own Rabbinical authors, clearly and convincingly to demonstrate, that *Jesus* is the *Messiah* ; yea, the only begotten Son of God, and the Saviour of the world.

Levita the Jew was much affected (as I did perceive) with Mr *Beza*'s close and warm discourse (and indeed what with the matter, and his manner of delivering it, I think we were all affected more or less ;) he turns to his friend, and desires him by all means to accept of this Gentleman's motion, and appoint another meeting.

The Rabbi made a low bow to Mr *Beza*, and said, Sir, I heartily thank you for your plain and ingenuous discourse, and I willingly acknowledge that I have received more information from it than from any person or author that ever I yet conversed with ; yea, what if I should say, within a little you have persuaded me to be a Christian. I must not conceal, that it hath been the opinion of some of our learned men, that the *Messias* is come, and that for our sins he lies concealed. I have been often staggered in myself when I have thought of this matter. I dare not shut my eyes against clear
light,

light, but open them as wide as I can. Therefore, Sir, on this day fortnight at the same hour I shall gladly meet you, and, if it may be, I am content that this house in which we now are should be the place; only I beg leave to bring one or two of my brethren with me, and yet I desire also that we may be private, and that not above the number of three or four at most be present besides ourselves. I told them my house was at their service, and that I was rejoyced to see so good an effect of the past conference; I called for a bottle of sack, they drank in a friendly manner to one another; so *Levita* and his friend took their leave.

When they were gone, father *Salian* applied himself to Mr *Beza*, and thanked him for his seasonable interposition, and desired his farther acquaintance. I must, said he, confess to you, that I am one of those that you call Roman Catholics, but I was not aware that our church, by the miracles she approves of, and allows to be wrought in her, did give such a stab to the Christian faith, as I now find it doth. I confess I have been long of opinion that those miracles of our saints, that are so much magnified amongst us, are most of them false and fabulous: And I remember that I have read in Ludovicus Vives, a learned writer of our own, how he calls the Golden Legend a history unworthy of the saints, and that the author had a brazen face. Yea, he says expressly, that the lives of the saints are corrupted with abundance of lies, and that the authors did set down not what the saints did, but what themselves would have had them done.

Mr *Beza* understanding that father *Salian* was

a Roman Catholick, desired his pardon that he had spoke so keenly against the church and Pope of Rome; adding, that he saw a necessity of it for the undeceiving the Jew. And Sir, said he, give me leave to tell you, that your church by her lying wonders, and forged miracles, hath greatly diserved and disparaged the faith of Christ, and gone about to invalidate the chiefeft argument, as you yourself acknowledged, for the confirmation of it. And let me add, that the Jews are farther prejudiced against Christianity by the Papists amongst whom they mostly converse, especially in these Western parts of the world, and that is by your adoration of images, the host, the cross, and the relics of the saints; for they are great zealots in the second commandment, and utter enemies to all idolatry. To which may be added, your debarring the general use of the New Testament, which is the probable means of the obtaining the knowledge of Christ, and the Christian religion.

Father *Salian* replied, that though he was a Roman Catholick, yet withal he was a Christian; and I think, said he, 'tis high time for me and all Christians besides, to think of renouncing communion with that church whose principles and practices shall encourage men to continue Jews and infidels; and as the Jew said, that as within a little he was persuaded to be a Christian, so could he say, that within a little he was persuaded to be a Protestant. Upon this they take leave of one another, promising to meet again at the time before-mentioned.

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Sir,

Sir, I judged this narrative would not be unacceptable to you. If any thing occurs in the next meeting that is worth your notice, it shall be readily communicated by

Yours, &c.

N. H.

A CON-

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CONFERENCE

BETWIXT

A PROTESTANT AND A JEW:

OR, A

SECOND LETTER

FROM A

MERCHANT in *London*, to his CORRESPONDENT in *Amsterdam*.

KIND SIR,

I THINK myself obliged, partly by mine own promise, and partly by your importunity, to give you some account of the second Conference at my house, which was managed by Mr *Beza* and *Rabbi Jonathan*; and, I wish you may read it with the same satisfaction that I heard it.

After the company met (which was now a little augmented by consent) and all were seated and composed, Mr *Beza* began, and applied himself particularly to *Rabbi Jonathan*, and said, Sir, you know the business that we are come hither about; that is to debate, "Whether *Jesus* of Nazareth " be the promised *Messiah*?" This was demonstrated the last meeting by this worthy person
(pointing

(pointing to Father *Salian*) by a convincing argument, which was drawn from the many infallible miracles which were wrought by himself in the days of his flesh, and by his followers afterwards in his name. These did amply testify that he came from God, and that the testimony he gave of himself was true, else God (as was then said) would never have set his own seal to it. It is indeed the greatest confirmation of any testimony that poor mortals, who cannot discern the essence and being of God, are capable of receiving. I do not therefore decline this argument, because of its insufficiency to prove the matter in question, or because any thing hath or can be offered to evade or invalidate the force of it. But to the end you may see our faith doth not hang only upon this hinge, I shall advance another argument, to prove that "*Jesus* of Nazareth" (in whom we Christians believe) is the promised *Messiah*. Besides then the testimony of miracles, we have the testimony of the Scriptures to this truth; and I remember our Lord himself doth appeal to both these testimonies; he says, "The works he did in his Father's name did bear witness of him;" and he bids the Jews "To search the Scriptures, for they are they which testify of him." And we find in the Acts of the Apostles, that one Apollos did mightily convince the Jews, and that publicly, shewing by the Scriptures that *Jesus* was *Christ*.

To this work then I shall immediately apply myself, and, as I remember, it is that which I promised, and, I suppose, you expect.

Rabbi Jonathan assented and said, yes, that was the proof they now expected; only he hoped, that, by the Scriptures, he meant those that the
Christians

Christians call the Scriptures of the Old Testament, to wit, the writings of Moses and the Prophets, and the Hagiographa. Mr *Beza* replied, that he intended no other; for, he was not insensible how the Jews would object against any citation out of the Scriptures of the New Testament; though he added, he could easily manifest (if that were now his business) that there lay no exception against them but what were of equal force against the writings of Moses and all the Prophets; but that he should confine himself to those Scriptures, which, by the unanimous consent both of Jews and Christians, were of divine authority. And from these (said he) I shall make good these two grand assertions: 1. That the promised *Messiah* is long since come. And 2. That "*Jesus* of Nazareth is he." And if I prove these two points, I hope you will give us the right hand of fellowship, and become members of the Christian church.

Rabbi Jonathan answered, That if those two points were clearly and convincingly proved, he would presently renounce Judaism, and be baptized, and become a professor of the Christian faith. He only requested, that it might not be interpreted an interruption, if, as particular places were cited and urged, he made his objections (if he had any) because he was old, and of weak memory, and many things might slip from him if he deferred the mentioning of them till the end of a long discourse. Mr *Beza* approved of his motion, and therefore told him he would purposely make a pause now and then, to wait if any thing might be objected or opposed to what he delivered.

Then pulling a Hebrew bible out of his pocket, he laid it before him, and thus proceeded:

Mr

Mr *Beza*, the first thing I propounded to prove is this, That the promised *Messiah* is already, yea long since, come. For the evincing of this assertion, I might urge many places out of Moses and the Prophets ; but I shall take up only with three which are most considerable.

The first is in the book which we call Genesis, in the Hebrew, בְּרֵאשִׁית, *Beresith*, you will find it in chap. 49, v. 8, and 10. There Jacob is giving his sons his last benediction, and when he comes to Judah, he prophesies of him, “ That
“ his brethren should praise him, that his hands
“ should be in the neck of his enemies ; that his
“ father’s children should bow down before him : ”
And farther, which is the passage I aim at, he adds,
“ That the sceptre shall not depart from Judah,
“ nor a lawgiver from between his feet, until
“ Shiloh come, and unto him shall the gathering
“ of the people be.” I shall first explain these words, and then form my argument from them. By *Judah* here, is not meant the person, but the tribe of Judah. Nothing here spoken of Judah was, in any measure, fulfilled in his person ; he lived and died in Egypt without pre-eminence among his brethren ; and, if you look a little higher, you will find the things foretold by Jacob, were such as concerned not the persons of his sons, but their posterity in the last days. By *sceptre* and *Lawgiver* is meant the ruling and legislative power that in process of time did settle and center in that tribe of Judah ; it began in David, who was of that tribe, and continued for some centuries of years, though not without alterations and intermissions ; though there was some variety in the form of government ; sometimes it was monarchical, and sometimes

sometimes aristocratical, yet still the law and polity amongst them was the same. By *Shiloh* is meant the *Messiah*, or the promised seed, the seed of the woman. This might be proved from the signification of the word, as also from the following words, "To him shall the gathering of the people be," or, as some read it, "To him shall the obedience of the nations be." Now, to whom can this be applied but the *Messiah*, unto whom, it is elsewhere promised, the nations shall seek? The nations of the earth were to be blessed in him, and the nations of the earth were to be gathered to him. Of this opinion also were all your ancient masters. Nothing is of greater authority with you Jews, than your Targums. Ben Uzziel renders it, Until the time wherein the King *Messiah* shall come; and Onkelos, to the same purpose, Until the *Messiah* shall come whose is the kingdom; and in that of Jerusalem. Your learned doctors thus render or rather paraphrase upon this prophecy; "Kings shall not cease from the house of Judah, nor doctors that teach the law from his childrens children, until the time that the King *Messiah* do come, whose the kingdom is, and all the nations of the earth shall be subject to him." From the words thus explained, I draw this argument: If the Sceptre and Lawgiver be departed from Judah, then is the *Messiah* already come; but the Sceptre and Lawgiver are departed from Judah; therefore is the *Messiah* already come. The major proposition is affirmed in the text, the minor cannot be denied by you Jews yourselves. You cannot but acknowledge, that, for about 1600 years, there hath been no such thing as a tribe of Judah in any national or political

cal constitution. It is evident, beyond all contradiction, that your whole nation hath been scattered over the face of the earth, and have led a precarious life, under foreign and strange Princes, and have had for many generations, no law, government, or authority of your own amongst yourselves. This is not only confessed but lamented by some of your most learned Rabbi's. Kimchi on Hosea thus writes, "These are the days of captivity, wherein we have neither King nor Priest of Israel; but we are in the power of the Gentiles, and under the power of their Kings and Princes." And the great Aberbinel on Isaiah tells us, "That it is a great part of their misery in their captivity, that they have neither kingdom, nor rule, nor sceptre of judgment;" as if he should have said, sceptre and lawgiver are departed.

The precise time of the departure of all rule and authority from Judah is a little disputed; some say it was in the days of Herod an Idumean, who rooted out the Maccabees and Sanhedrim, whereupon the Jews put on sackcloth, and shaved their heads, and lamenting, said, "Wo unto us, because the sceptre is departed from Judah, and the lawgiver from between his feet." Others say, it was at that time, when their country, city, and temple were destroyed by Vespasian and Titus; and that till then, there remains some footsteps of rule and authority amongst them. I am not concerned at present in this dispute; it is enough to prove what I affirm, That it is long since ceased and departed: for that being absolutely and irrecoverably gone, if there be any truth or certainty in this text, then *Shiloh* or the *Messiah* is come, which was the thing to be proved.

Rabbi

Rabbi Jonathan. The word (שבט, or *Shebet*) which you render a sceptre, doth also signify a rod, and the meaning of the place may be this, that the rod of affliction shall be upon the back of Judah, till the coming of the *Messiah*.

Mr Beza. I will not deny, but that שבט, or *Shebet*, doth properly signify a rod or staff; but its metaphorical and most usual signification is a sceptre or ensign of rule and government, and so it must necessarily be read and rendered in other places; as in *Psal.* 45. "The sceptre of thy kingdom is a right sceptre. And in *Numb.* 24, "There shall come a star out of Jacob, and a sceptre shall arise out of Israel." And that the word must be thus read and rendered in the prophecy before us, is plain, because it is joined with מַחֲבֵק, or *Mechbeck*, a Lawgiver, or one that hath authority to write, or prescribe laws to be observed. This then is here foretold, that there shall be a continuance of a Sovereign power in the tribe of Judah, when the kingly government shall cease, till the coming of *Christ*, in the great Sanhedrim and in other governors. And it is with respect to this prophecy, that God in *Psal.* 60. and in *Psal.* 108. calls Judah his Lawgiver; and, in *1 Chron.* 28. and 4th, it is said, he hath chosen Judah to be his Ruler. And that it cannot be meant of a rod of affliction or correction, is as evident; because a long while after this prophecy, especially in the reign of David and Solomon, the tribe of Judah was in a flourishing and prosperous condition.

Rabbi Jonathan. But, if this be meant of the coming of *Christ*, then he was exhibited long before you yourselves say he was born; for the sceptre

tre departed from Judah in the Babylonish captivity, and afterwards in the days of the Assamonei or the Maccabees.

Mr *Beza*. The sceptre was not departed from Judah in the Babylonish captivity, but only suppressed for a season; and God by his prophets did promise the restoring of it after seventy years; and accordingly it was actually restored; for after the captivity, the Jews were governed by Dukes, who were of the tribe of Judah, as Zerubbabel and his posterity, to whom were added Scribes, as Ezra, Nehemiah, &c. And as for the *Maccabees*, they were of the mother's side from Judah, and with them were joined the Sanhedrim, consisting of seventy-two elders, most of the tribe of Judah and family of David, who continued in the government of that people, till Herod Ascalonite, an Idumean and a stranger, did root them all out. These things are fully testified by Josephus an approved historian, and other authentic records.

Rabbi Jonathan. Well, Sir, you may proceed.

Mr *Beza*. The second testimony which proves the *Messiah* to be long since come, is taken out of the Prophecy of Daniel. You will find in chap. 9, 24, 25, 26, 27. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the *Messiah* the Prince, shall be seven weeks, and threescore and two weeks, the street
" shall

“ shall be built again, and the wall, even in trou-
 “ blous times. And after threescore and two
 “ weeks shall Messiah be cut off, but not for him-
 “ self ; and the people of the Prince that shall
 “ come, shall destroy the city, and the sanctuary,
 “ and the end thereof shall be with a flood, and
 “ unto the end of the war desolations are deter-
 “ mined. And he shall confirm the covenant with
 “ many for one week ; and, in the midst of the
 “ week, he shall cause the sacrifice and the oblati-
 “ on to cease, and for the overspreading of abo-
 “ minations he shall make it desolate, even until
 “ the consummation, and that determined shall be
 “ poured upon the desolate.”

I intend not a large explication of this prophe-
 cy ; this I desire may be attended to, that the true
Messiah promised unto the fathers is here spoken
 of. That there is a time limited for his coming,
 and that this time is long since past and gone.

That the true *Messiah* is here spoken of, is evi-
 dent : He is twice called by that very name ; and
 indeed the name of the *Messiah*, as appropriated
 unto the promised seed, is taken from this place or
 prophecy alone : for it is no where used of him
 absolutely but here. And the addition of the
 word נָגִיד, or *Nagid* the Prince, or the supreme
 ruler, doth make it yet more evident ; for this
 word in sundry other places, is peculiarly applied
 to the *Messiah*. See in *Isa.* 45, 4. “ I have given
 “ him (to wit, the *Christ*) to be נָגִיד, or *Nagid*,
 “ a leader or a Prince of the people.” A learned
 critick hath well observed, that these words מָשִׁיחַ
 נָגִיד, or *Messiah Nagid*, that is, *Messiah* the
 Prince, are written in such Hebrew, as must needs
 argue it a proper name, and as is not to be found
 again in all the Bible.

To which may be added, the person here spoken of, is not only called *Messiah*, and *Messiah* the Prince, but he is also called the Most Holy, or the Holy of Holies. The most holy place in the tabernacle and temple was so called; but that cannot be here intended. The holy place in the second temple was never anointed; for it was not lawful for them to make the holy oil; and besides, that was burnt with fire, and utterly destroyed about the expiration of these weeks. It is therefore the person, that the holy place typifies, that is here spoken of. The name of the type is given to the antitype; he is the Most Holy that was anointed; that is, he was made a *Messiah*. And a great *Rabbi* of your own doth thus expound it: This Holy of Holies, is the *Messiah* who is anointed or sanctified from amongst the sons of David.

And for a further confirmation of this, do but consider what work is here assigned to be done by this person, and you must conclude it is the *Messiah* that is here intended. Who, but he, could finish or take away transgression, and make an end of sin, and make reconciliation for iniquity, and bring in everlasting righteousness, and seal up vision and prophecy, and confirm the covenant with many, and cause the sacrifice and oblation to cease? If these works could be wrought by any other than the *Messiah*, we had more reason to desire him more than the *Messiah* himself.

Rabbi Jonathan. I confess you have urged good reasons, why the *Messiah* promised to our fathers, should be spoken of by Daniel the prophet; yet you must give me leave to tell you, that our learned men are of opinion, that all this is spoken of
Cyrus

Cyrus the Persian Emperor, and that he is *Messiah* the Prince; and history tells us how he was slain or cut off. As for the true *Messiah*, we read in the law, that he abideth for ever. And we are confirmed the more in this opinion, because in I-saiah the prophet, he is called the Lord's *Messiah*. If you please, you may consult the place in the beginning of that which you call Chap. 45. of that prophecy.

Mr *Beza*. I am not ignorant that some of the modern Rabbies have interpreted Daniel's prophecy of Cyrus; for some ages they have abhorred nothing more, than that the true *Messiah* should be there intended; for if once they yield to that, then they must give up their cause, and they have no cloak for their unbelief; because, as I shall shew by and by, the time limited for the coming and cutting off the *Messiah*, is long since expired. This prophecy therefore, if it hath any truth in it, must have had its accomplishment: And it argues the deplorable case of the Jews, and desperate shifts they are put to, that they can find no more probable person than Cyrus to accommodate this prophecy to. I pray do but consider, which of all those works the *Messiah* was to do, can in any tolerable sense be applied to Cyrus? Did he take away sin? Or bring in an everlasting righteousness? Or make reconciliation for iniquity? Or seal up vision and prophecy? Or confirm the covenant with many? Or cause the sacrifice and oblation to cease? Nay, was there any such thing as sacrifice or oblation in his days, for him to put an end to? Nay, was not he a mean of reviving sacrifices and oblations in after times?

Again

Again, let it be considered, that the limited time here spoken of, doth begin from the going forth of the commandment to restore and to build Jerusalem, that is expressed in the prophecy. Now, some learned men and good chronologers are of opinion, that the commandment here spoken of, did not commence or begin till many years after Cyrus his death. This is evident, that there were several commandments and decrees from the Persian Emperors about this matter. The first was made by Cyrus, in the first year of his empire; and some think this was not the commandment spoken of in Daniel, because it was only for the building of the Temple; whereas that of Daniel was for the building of Jerusalem: Besides, it had little or no effect; within the space of three or four years it came to nothing, till anon after the death of Cyrus, there came forth another decree from Darius (supposed to be Darius Hystaspes the third Emperor of the Persians) for the building of the Temple. Of this we read, Ezra 6. and it seems to be a revival of the decree of Cyrus; the roll whereof, upon search made, was found at Achmet in the province of the Medes. Besides this decree of Cyrus and Darius, we read of another decree or commandment of Artaxerxes, in Ezra 7. who is supposed to be he that was called Longimanus. This was a more authentic decree or commandment than either of the former; for it was made, as 'tis in Ezra 7. 14. by the King and his seven counsellors, which was the highest legislative power amongst the Persians. Here was not only a proclamation of liberty, but a formal commission, and that from the King and his council. Authority is given to Ezra to erect a civil government and
a ma-

a magistracy amongst the people, with power over the estates, liberties, and lives of men; and this is likely to be the commandment for the building of Jerusalem: For it is not walls and houses, so much as rule and government, that makes or constitutes a city.

And if the going forth of the commandment, to restore and build Jerusalem, which is the Epocha of time now limited and determined, be understood, as it is by some, of the first decree or commandment of Cyrus, then he can't be *Messiah* the Prince, at whose cutting off, the time must determine. He did not live long after that commandment. The temple was not built, nor was there any sacrifice or oblation therein during all his short reign. The things here foretold, were not accomplished till above four hundred years after his death.

It's true, he is once called the *anointed of the Lord*, because he was designed and employed by God in that special service of ruining the Babylonian empire: But doth it therefore follow, that he is intended in this prophecy, when no one word or circumstance therein is applicable to him? And when he was dead some hundreds of years, before the determined time mentioned in the prophet did expire; you may as well say, Saul or Zedekiah is intended, seeing both of them are called in scripture the Lord's anointed.

Having thus proved that the true and only *Messiah* is here spoken of, it remains now that I should shew how the time limited for his coming is long since expired. This is expressly said to be seventy weeks from the going forth of the commandment to restore and build Jerusalem. That by
seventy

seventy weeks, are to be understood seventy sevens of years, a day being put for a year, and a week for seven years, which makes full four hundred and ninety years, is generally owned by the Jews as well as the Christians. The learned Kimchi upon this place doth acknowledge it ; so doth Jarchi, Rabbi Leadias, and others. And that four hundred and ninety years are gone and past since the commandment came forth for the rebuilding and restoring of Jerusalem, I suppose will not be denied. There are above six times seventy weeks from that time to this. This then will inevitably follow, That the *Messiah* is long since come.

Rabbi Jonathan. The Christians themselves can't agree when these seventy weeks did begin or end ; which weakens their argument from this prophecy.

Mr Beza. It is confest, what you say is true : There is a great difference amongst learned men, in their computation of Daniel's weeks ; they are not agreed, as I said before, at which of the commandments for the building of Jerusalem they do begin ; nor at which of these two seasons they end ; whether at the death of the *Messiah*, or at the utter subversion and destruction of the Temple at Jerusalem. And there is some difference also in their accounts, which is occasioned by the defect of history ; the number and years of the Persian Kings, through whose reigns that account runs, is differently recorded by most authentic historians : But all this doth nothing invalidate my argument, nor is that at all concerned in the chronological computation of those times, or of Daniel's weeks. It is sufficient to my purpose, that, by the consent of all, the time is long since past, and therefore

therefore the *Messiah* is long since come. And this I might further tell you, that the differences amongst the Jews about the beginning and ending of the seventy years captivity, are more, and greater, than the differences amongst Christians about the seventy weeks in this prophecy: Yea, the ancient Jews were so convinced the *Messiah* was to come about the time that these seventy weeks did determine, that nothing extraordinary did appear in any person, but presently they were in suspense whether he were the *Messiah*. Yea, Josephus tells us in his seventh book of the Jewish wars, that it was their confident expectation of the *Messiah's* coming about that season, that put them upon that unequal and fatal war with the Romans. Yea, and the Talmud tells us, they were the more obstinate in the war, by their daily and hourly expectation, that their *Messiah*, who was to come about that time, would appear to their help; and seeing (as they thought) he came not then, they have now no other account or reckoning: Yea, in their Talmud they curse those who compute the time in which the *Messiah* shall come.

After a little pause, when nothing was objected, Mr *Beza* proceeded, and said, I shall turn you to a third and last testimony that I shall bring to prove the *Messiah* is long since come; and that is in the prophecy of Malachi, Chap. 3. 1. "Behold I will
 " send my Messenger, and he shall prepare the way
 " before me, and the Lord whom ye seek he shall
 " suddenly come to his Temple, even the Messenger of the covenant whom you delight in; behold he shall come, saith the Lord of Hosts."
 That the *Messiah* is the subject here spoken of, is granted by the Jews themselves. Aben Ezra, Rainbam and Kimchy, and others of your learned masters, apply this prophecy to him. The words

of Kimchy are exprefs: “ This is the King, the
 “ *Meffiah*, and this is the Angel of the covenant.”
 The *Meffiah* was the Lord whom the Jews your
 fathers fought, whose coming they long looked
 for, and earnestly prayed for. He was the Angel
 of the covenant, God’s meffenger, who was, as we
 obferved before out of Daniel, to confirm the co-
 venant with many. By him the new covenant
 was to be confirmed and ratified. Now, that which
 is predicated of the *Meffiah* by this prophet, is
 this, That he fhould come suddenly to his Temple;
 his coming there muft be whilft the Temple was
 yet ftanding and in being. And ’tis for this rea-
 fon that the prophet Haggai tells us, Hag. 2. 9.
 That the glory of the latter houfe fhall be greater
 than the former, becaufe the *Meffiah* who is there
 called the Defire of all nations, fhall in a little while
 come to it, and afford it his perfonal prefence.
 You know yourfelves, that in refpect of any other
 glory, the latter Temple was far inferior to the
 former. It was not comparable with it for mag-
 nificence of ftructure; hence it is that thofe of the
 fathers who were ancient men, and had feen the
 firft houfe, when the foundation of the other was
 laid, they wept with a loud voice: It grieved them
 to think what a difproportion there was like to be
 betwixt the former and the latter houfe.

Rabbi Jonathan. But this fecond Temple was
 greatly beautified and enlarged by Herod about
 300 years after it was built, and it might be faid
 with refpect thereto, that the glory of the latter
 houfe fhould be great above that of the former.

Mr Beza. ’Tis true, the latter houfe was great-
 ly beautified by Herod, but it does not appear that
 it was enlarged by him; he built it higher, but it
 was ftill upon the old foundation; and when he
 had

had finished what he undertook, there was no comparison betwixt this and the former Temple. Do but consider the treasure that David provided, besides what Solomon added for the building of the first house ; we find it was 100,000 talents of gold, and 1,000,000 talents of silver, besides brass and iron without weight. We may rationally compute, that Herod in all his wealth and glory was not worth one tenth part of this treasure ; nay all Herod's revenue was hardly sufficient to find bread for Solomon's workmen, which were above 330,000 men ; nor is it likely that he employed so many in the whole work as Solomon did to oversee his labourers. But besides the magnificence of the fabrick, there were sundry privileges which added a great glory to the first Temple, that were wanting in the second, *viz.* Fire from heaven to consume the sacrifices, *Urim* and *Thummim*, the Ark of the Covenant, the Mercy-seat, the Cherubims, and Oracles from thence, the Cloud filling the Temple, the spirit of prophecy ; these indeed were the chiefest glory of the first Temple ; and the Jews acknowledge this, as they do in their Talmud, that all these privileges and pledges of God's presence were wanting in the second Temple : With what face then can you compare the one with the other, or prefer the glory of the one to the glory of the other ? There was nothing doubtless that gave the latter house this preference, or rendered it more glorious than the former, but his coming to it, and appearing in it, who was the Lord whom they sought, and who was the Desire of all nations, or one to be desired by them.

The exhibiting of him to the world, was the end of the building of the Temple, and of all the worship

worship therein performed ; and so, by his coming unto it, more abundant honour and glory was conferred upon it.

Thus, I hope, I have sufficiently proved, that the *Messiah* was to come during the standing of the second Temple; and that being long since utterly destroyed, (as it has been for above these 1700 years) it must needs follow that the *Messiah* is long since come, which was the thing to be proved.

Rabbi Jonathan. Sir, I must needs acknowledge you have offered and urged strong arguments to prove the *Messiah* is already come; and I may not conceal it from you, that many of our masters have been long of this mind, and that for our sins (which are many and great) he is kept hid in paradise, or in the sea, or that he dwells among the lepers at the gates of Rome, waiting for a call from heaven, to go and gather the dispersed Jews, and deliver them out of the hands of those that ride upon their backs; therefore, suppose we grant your first assertion, that the *Messiah* is long since come, how will you prove your second, that *Jesus of Nazareth* is he?

Mr Beza. To that I now hasten, and I do not doubt but, by God's assistance, to make it manifest beyond all contradiction. Two arguments only shall be insisted upon.

1. That *Jesus of Nazareth* hath no other to stand in competition with him.

2. That all that was prophesied of old touching the *Messiah*, is verified and fulfilled in him.

1. That *Jesus of Nazareth* hath no other to stand in competition with him; it is a remarkable providence

providence of God that he should be without a competitor, that there is none else (the Jews themselves being Judges) that can have the title, dignity or office of the *Messiah* appropriated to him. 'Tis true, there have been some *Pseudo-Messiahs*, or pretenders to his dignity, but they are disclaimed by yourselves as seducers and causers of great misery to your people and nation. Of this sort was Theudas and Judas of Galilee; but the more famous false *Messiah* was Barchochab the son of the Star; he feigned himself to be the *Messiah*, and said that scripture was spoken of him, "There shall come a star out of Jacob, &c." Rabbi Akiba, a man of great fame in those times, when he saw him, said, "This is the King, the *Messiah*." This Barchochab was (as some affirm) in Jerusalem before its destruction, and Akiba applied unto him that of the prophet Haggai, "The Desire of all nations shall come." To him not only the common people, but the chief doctors and Rabbies did join themselves, and aided him against the Romans until he perished himself, and caused many others to perish with him. About forty-eight years after the destruction of Jerusalem (if we may credit the most approved historians of those times) rose another cheat called Benchozbi, (some indeed of the Jewish writers will have this Benchozbi, and the forementioned Barchochab to be the same person.) In short, this is his history: The Jews that remained, after Jerusalem was destroyed, made a city called Bitter, the metropolis or chief seat of the kingdom, and took this false Christ for their King. The Emperor Adrian besieged them in this city, and at length he took it, and cut off the head of Bencczbi. In this war they that speak of
the

the least, affirm that 45000 Jews lost their lives; and such a devastation was made of the whole nation, as that to this day they could never gather together in considerable numbers in any part of the world. In the reign of Theodosius, II. one Moses of Crete acted the part of a false Saviour upon the stage of the world; he gave out that he was a second Moses, a prophet like unto him, that God had sent from heaven, and he would lead all the Jews that followed him through the sea to the continent, dry-shod. For a year together he persuaded them in their towns and cities to leave all and follow him, and he would conduct them into the promised land. At an appointed time great multitudes of men, women, and children, repair to him, whom he brings to an high promontory hanging over the sea; at his command many cast themselves down, some of which were drowned, others were saved by Christian fishermen, who dissuaded them (all they could) from so mad and murderous an act. The Jews seeing themselves deluded, thought to lay hands upon the impostor, but their false Moses (as if he had been a true devil) was gone and vanished they knew not how nor whither. This occasioned many Jews to embrace the Christian faith, and leave that way of Judaism which was subject to such dangerous and costly deceits. In the year 1135, one David Etroi, or David and David, gave out that he was the *Messiah*, and that God had sent him to deliver his people Israel. The king of Persia (in whose dominions he was) laid hold of him; but he being a cunning magician freed himself, and did many pranks to the great enraging of the King against the Jews. They, to prevent the ruin that was coming

ing upon them by his means, made a great feast for this mock *Messiah*, and, when he was asleep, in his drunkenness, they cut off his head, and presented it to the King, who thereupon was appeased and reconciled to them.

We read also of one called the King of Thabor, who would needs be the *Messiah*, whom Charles the fifth caused to be burnt. And Maimonides reckons up four more false Christs, that did arise among the Jews in Spain and France, that brought great misery upon themselves and their followers. But you have heard enough of this subject. Evident it is, that unless it be "Jesus of Nazareth, our blessed Saviour," there is none, that, with any colour of probability, can be supposed to be the *Messiah*. To say (as you hinted but now) that he is kept hid in Paradise, or in the sea, till the time of his shewing to Israel, is such a ridiculous subterfuge or fancy, that your own masters disclaim it, and all rational considerate persons are ashamed of it.

2. The second particular that I propounded to prove, was this, That all that was prophesied of old concerning the *Messiah*, is verified and fulfilled in "Jesus of Nazareth." The holy prophets (who were divinely inspired) did plainly describe and characterize him that was to come, to the end the church might know and receive him at his coming. Now I shall shew you how all the prophetic characters of the *Messiah* do center in the person of our blessed Saviour.

1. The promised *Messiah* is described by his lineage and descent: He was to be of the seed of Abraham, of the tribe of Judah, and the house of David; this needs no proof, because it is universally acknowledged. And yet by the way, this
very

very acknowledgment doth mar all expectation of a *Messiah* to come, because you are now at an utter loss about all genealogy since your dispersion, and are not in a capacity to discover a *Messiah* by this Scripture-sign of him. Now, that "Jesus of Nazareth" was thus descended, may easily be demonstrated: There is no question of his being of the seed of Abraham, and of the tribe of Judah; the only doubt that can be, is, Whether he were of the family of David, unto which the promise of the Christ was restrained? Now, this is proved at large by two witnesses, Matthew and Luke, who wrote the history of his life in the very age wherein he lived. And if it be objected that they were two of his disciples, and so their testimony in that case is not to be taken: I answer, that the testimony they gave as to the matter, was taken out of the unquestionable records of those times, or else why did not your fathers except against what they wrote? and why, in the midst of their rage against him and his followers, was it not once objected by them, that he was not of the family of David, and so could not be the person that he pretended to be?

Rabbi Jonathap. The historians you spake of, Matthew and Luke, do not at all prove the matter in question, which is, That *Jesus* did spring from the family of David; for you Christians believe that he was conceived of the Holy Ghost, and born of Mary whilst a Virgin, and that Joseph was only his reputed father. Now, both the genealogies of Matthew and Luke belong unto Joseph alone; as may appear if you consult the beginning of the one, and the end of the other. Seeing then that *Jesus* was no otherways related to Joseph, but as his mother (as you affirm) was espoused to him, he cannot

cannot be reckoned in Joseph's right to belong unto the family of David.

Mr *Beza*. I know this hath been objected of old ; but the cavil is occasioned through a mistake : For Luke gives us directly the genealogy of the Virgin Mary the mother of *Jesus* ; and therefore, if you compare the Evangelists or Historians, as you call them, you will find that whereas Matthew makes Joseph to descend from David by the line of Solomon, Luke makes Mary to descend from David by the line of Nathan ; and Heli (the last that is mentioned in that line) was the father of Mary, and not of Joseph : only he is said to be Heli's son, because his daughter was legally contracted or espoused to him : And though the genealogy recorded by Matthew, be the genealogy of Joseph, and not of Mary, from David downward ; yet herein he proceeds according to the laws of genealogies, and the legal way of proving one to be of such a tribe or family. A woman, whatever tribe or family she was of before, after contract of marriage, she was legally accounted to be of that family, into which, by her espousals, she was ingrafted, and of that family, and no other was he to be reckoned, who was born of her after such espousals. And this legal relation or translation of families, Luke seems to intimate, when he says, "That the mother of *Jesus* was espoused to a man whose name was Joseph, of the family of David." There being no reason to mention his family, but to shew that the genealogy of *Jesus* (the son of her who was espoused to him) was concerned therein.

This may justify the method of Matthew in recording the genealogy of *Jesus*, by reckoning up the progenitors of his supposed father ; for, if you consider how genealogies are not reckoned by wo-

men, there was no better or surer way of declaring his pedigree who descended of Mary, than by his to whom she was so nearly related. Although it was not without a remarkable providence, that *Jesus* on both sides descended (that is from his mother and supposed father too) from the family and house of David.

Rabbi Jonathan. Sir, your arguing hath strength in it ; but yet give me leave to tell you, that it doth much invalidate the testimony of these two historians, that they do not altogether agree in their genealogies : And our learned men have observed several omissions and corruptions, especially in Matthew's genealogy ; and, if I had my books by me, I could shew you many knots therein, which, I believe, you will never be able to untie.

Mr Beza. I do confess the genealogies of Matthew and Luke are not without their difficulties ; but, I will assure you, they are far from being insoluble or insuperable : and if you please (when you have consulted your authors) to bring or send me your objections, I here promise you to return a full and satisfactory answer thereunto, and I question not (by God's assistance) but I shall convince you that there is neither contradiction nor corruption in the genealogies of these two Evangelists.

Rabbi Jonathan. You promise very fairly. I pray proceed.

Mr Beza. The promised *Messiah* is described, as by his lineage and descent, so, in the second place, by the manner of his birth and production ; as he was to be an extraordinary person, so he was to be born and brought forth in an extraordinary manner ; that is, he was to be born of a Virgin
that

that never knew a man : This indeed was implied in that first promise which God made to our first parents, where he is called " the seed of the " woman." But it is exprest by the prophet *Isa.* chap. vii. 14. " Behold, a Virgin shall conceive and bear a Son, and shall call his name " *Immanuel.*" For the better understanding of this excellent prophecy, you may please to take notice how Ahaz and his people were under great consternation by reason of the invasion of two potent Princes ; whereupon Isaiah is sent unto him with good tidings, " That though these two Princes " had taken evil counsel against him, it should not " stand, but they should be disappointed and broken." Ahaz gave little credit to the words of the prophet ; hereupon he bids him to ask a sign either in heaven or in earth. Ahaz refuseth to ask a sign, and adds, " That he will not tempt the " Lord." Whether he spoke this hypocritically, as pretending great veneration and respect to that command, where it is written, " Thou shalt not " tempt the Lord thy God;" or whether he spoke it prophanelly, as not being willing to try or trust the Lord, and commit the event of that business unto him, because he had resolved to send to the King of Assyria for help, I shall not now dispute ; the prophet he sharply reprehends him, and tells him, though he would not ask a sign, yet God would give a sign, he would do it voluntarily and of his own accord, " A Virgin shall conceive and " bear a Son, &c." As if he had said, you think God is not able or willing to save you from these two Kings ; he will give you an instance of greater power and goodness than this ; he will send the *Messiah*, that shall save you from worse and greater enemies than those ; he will work a miracle,

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to cause a woman to conceive without any conjunction with man, and therefore he is surely able to save you out of the hands of these men; he will make good his word concerning his giving his Son to save you from your sins; much more will he make good his word concerning the saving you from the hands of your enemies.

Rabbi Jonathan. We conceive this prophecy doth no way relate to the birth of "Jesus of Nazareth;" we know that Matthew so applies it, but we think impertinently; for, the birth of the child, here promised, was to be a sign to Ahaz of his deliverance from those two Kings that now came up against him; and of this, the birth of *Jesus* (if he were the *Messiah*) was not a proper pledge or assurance, because he was not born till some hundreds of years afterwards.

Mr Beza. It is not unusual for those things to be promised for signs, which do not exist in themselves, until after the accomplishment of those things whereof they are signs; instances of this abound in Scripture, see *Exod.* iii. 12. God there tells Moses, that this should be a sign that he had sent him to Pharaoh, "The children of Israel in after times should serve him upon that mountain where now he appeared to him." A further instance of this you have in *Isa.* vii. 10. though the thing itself in its existence cannot be made a sign, yet it may in the promise and the prediction of it; hereby their faith is confirmed who live in the time of the actual accomplishment of such promises. And as to the case in hand, God doth here assure Ahaz and the house of David, that he would as certainly make good his promise in delivering them from the hands of those they feared, as he would fulfil that great promise of bringing forth the
Messiah

Messiah, and that in a miraculous way, for that he should be conceived and born of a Virgin.

Rabbi Jonathan. But pray, Sir, consider what follows; that the deliverance here promised from those two Kings, yea their ruin and destruction, was to be wrought before this child should come to years of discretion, which is meant "by his
" knowing to refuse the evil, and chuse the
" good."

Mr Beza. It does not appear that he speaks afterwards in the 16th verse, of the same child that he doth in this 14th verse; 'tis evident he makes use of another word in the Hebrew, and it is more than probable that he speaks of another child; if you look into the beginning of the chapter, you shall find the prophet (and that by the especial command of God) took with him Shear-jashub his own son, when he went with his message unto the King. This you may suppose, was for some particular reason or end in the message which he was to deliver; his son being then but a child, could be of no use in that whole transaction, unless it were to be an instance of something to be spoken or done; and doubtless this son of his, was the young child he there intends and instanceth in, before whose growing up to years of discretion, those Kings of Damascus and Samaria should be destroyed.

Yet if you should quarrel with this interpretation, there is no force in your objection; for this phrase doth import no more but this, That in as short a space of time these two Kings shall be destroyed, as any child, or this promised child, when he shall be born, shall come to the use of reason and understanding.

Rabbi

Rabbi Jonathan. Suppose I should grant what you say, yet this prophecy is not for your purpose; for the word that you render a virgin, doth signify any young woman, whether single or married: Nay, in the Proverbs of Solomon, it is used for a harlot. I do not see therefore, why you Christians should put so much stress or weight upon it.

Mr Beza. If this cavil hath any truth it, I will yield the cause. There are but two ways to know the signification of a word; either from the Etymology, or constant use of it; as to the Etymology of the word, you know it is from *אִלָּם* *Alam* which signifies to hide; which in Niphal is hidden or kept close. Hence is *אִלְמָה* *Almah* a virgin, and she so is called from her being unknown by man, or from the custom in those Eastern countries, where virgins were hid and kept close from all common conversation. The Grecians also, for the same reason, called virgins, recluses, or persons shut up. This then is the derivation of the word, and it properly signifies an unknown and an untouched virgin. As to the constant use of it, I can boldly affirm, that wherever you meet with it in scripture, it hath the same signification. It is several times used in the scripture in this sense, and in no other: As for that place in the Proverbs (I know what you mean) 'tis in chap. 30. 19, there Agur says, "There are three things which are too wonderful for him, yea, four which he knew not:" And that fourth was, "the way of a man with a maid." Here is the same word, and it must signify, say you Jews, in this place, a harlot: But we Christians see no necessity of it; we think an unspotted virgin is here also intended; and that by "the way of a man with a maid,"

Agur

Agur intends nothing else, but the way and manner of men in using crafty devices to corrupt virgins, and to compass their lust upon them: This is such as a good man is ignorant of. Thus you see, that if you consider the word either in its derivation, or constant signification, it must be understood of an unspotted virgin, and no other. And that it should be so understood in this place, I have yet a further reason, because it is some miraculous thing which is above, and contrary to the ordinary course of nature that is here spoken of; and therefore 'tis ushered in with a note of attention, *Behold!* and 'tis given by God himself as a miraculous sign, as great or greater than Ahaz could have asked, either in heaven or in earth: And therefore 'tis ridiculous to understand it (as you Jews would have it) of an ordinary conception or birth, or of another woman's conceiving and bearing a son; How could that be a prodigy or a miraculous sign, which was done every hour in the day?

Rabbi Jonathan. But still this can't be meant of Jesus the son of Mary, because the name of this child was to be *Immanuel*.

Mr Beza. By what I have already heard from you, I take you to be a man of greater reading and understanding, than to think there is any force in this objection; when the prophet says, his name shall be called *Immanuel*, he intends what he shall be and do, and not what he shall commonly be called or named. The plain meaning is, he shall be *Immanuel*, that is, God with us, or God and man in one person; and his work shall be to reconcile God to man, and man to God. Pray, Sir, let me desire you to look a little further, and you'll find
in

in the ninth chapter of this prophecy, a parallel place; 'tis said in verse 6. that "Unto us a child
 " is born, unto us a Son is given, the government
 " shall be upon his shoulder, and his name shall
 " be called Wonderful, Counsellor, the mighty
 " God, the everlasting Father, the Prince of
 " Peace." This is a manifest prophecy of the *Messiah*; but do you think that these are his proper names? Or rather, is not this the meaning, that he shall be all that is there exprest? And how often in other places is a thing said to be called that which it is in its being, quality, or creation?

Rabbi Jonathan. I am amazed at your answers! I made no doubt of wresting this scripture out of your hands. I pray go on.

Mr Beza. The promised *Messiah* is described in the third place, as by the manner, so by the place of his birth. This was foretold by the prophet Micah, chap. 5. 2. to be *Bethlehem Ephratah*; the words are these, "Thou Bethlehem Ephratah, tho' thou be little among the thousands
 " of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from the days of
 " eternity." That the *Messiah* is here spoken of, is the acknowledgement of the Jews themselves. The Chaldee Paraphrast thus reads the words, "Out of thee shall come forth to me
 " the *Messiah*, who shall have the rule." That the place of the *Messiah's* birth is here prophesied of, this also is acknowledged by the Jews, as well as the Christians: When Herod of old demanded where the Christ should be born? the chief priests and scribes affirmed (and that unanimously) that he was to be born at Bethlehem, and proved
 what

what they affirmed by this prophecy of Micah; That *Jesus* our *Blessed Saviour* was born or brought forth at Bethlehem, is too manifest to be denied: The wonderful providence of God in bringing this about, is not to be past over in silence. Joseph (his supposed father) and Mary his mother, lived in Galilee in a mean condition, and had no design, either of dwelling in Bethlehem, or taking a journey thither. But about that season when she was big with child, there went out a decree from Cæsar Augustus, that all persons should be taxed, and they must repair to the city or village to which they belong, in order thereunto; this brought Joseph and Mary at this time to Bethlehem. This showed to what house and lineage they belonged, even that of David as I said before. It was God surely that put this into Cæsar's mind; or else why could they not be taxed in the places where they dwelt or resided? But to Bethlehem they must come, and that for a double reason (which the only wise God foresaw): First, That they may be publicly enrolled for branches of David's family. And, then secondly, That Jesus might be brought forth there according to this prophecy. Let this be further noted, that an end is now put to the Jews expectation of another *Messiah*, because Bethlehem is long since utterly destroyed, and is now neither great nor small in the thousands of Judah. If there be no such place as Bethlehem, 'tis ridiculous in the Jews to expect the Christ from thence.

Rabbi Jonathan. Pray, Sir, proceed.

Mr Beza. The promised *Messiah* is described in the fourth place, by his offices which he should execute; the first is that of a King. In the place

but now cited out of Micah, he was “ to be Ru-
 “ ler or King in Israel. Zech. ix. 9. Rejoice great-
 “ ly, O daughter of Sion, shout O daughter of
 “ Jerusalem ; thy King cometh unto thee, he is
 “ just, and having salvation, lowly, and riding up-
 “ on an ass, and upon a colt the foal of an ass.”
 You Jews expect a pompous Prince or King, that
 like another Alexander shall war with the nations
 of the world, and as a triumphing conqueror over-
 come them ; that shall redeem you out of your
 captivity in all lands, and restore you again to your
 own land. Do but search the scripture, and you’ll
 find no promise of such a Prince or King ; “ He is
 “ lowly, saith Zechariah, riding upon an ass ;” he
 confessed indeed he was a King, but withal, he said
 his “ kingdom was not of this world ;” no, as it
 is an everlasting, so it is a spiritual kingdom ; he
 rules in the hearts of his subjects, he makes them
 a “ willing and obedient people in the day of his
 “ power ;” he makes all his subjects Kings, and
 hath provided for every one of them a kingdom.
 The second office is that of a priest, David speak-
 ing of him in Psalm cx. says, “ Thou art a priest
 “ for ever after the order of Melchizedeck. His
 priesthood was not *temporary*, as Aaron’s was, but
 it is an everlasting *and unchangeable* priesthood :
 The high priest of old was but a type of him ;
 “ He offered up himself to God and the Father,
 “ a sacrifice of a sweet smelling savour ; by which
 “ offering he hath perfected for ever them that
 “ are sanctified, and made reconciliation for their
 “ sins: He by his own blood (not the blood of bulls
 “ and goats, which could not possibly take away
 “ sins, but by his own blood) is entered into
 “ the holy place, (not that made with hands,
 “ which

“ which also was but a figure or type,) but into
 “ heaven itself, where he appears in the presence
 “ of God for us.”

The third office is that of a prophet ; so Moses told your fathers of old, Deut. xviii. 18. That God would “ raise them up a prophet from among
 “ their brethren, like unto him, and he would put
 “ words in his mouth, and he should speak all that
 “ he should command him ; and whosoever would
 “ not hearken to his words, God would require it
 “ of him.” The accomplishment of this excellent prophecy is in the person of *Jesus of Nazareth* ; he was not only anointed to be a King, and a Priest, but a Prophet too ; he was raised up from amongst your brethren (as you have heard) ; he was like unto Moses : The other prophets that succeeded in their several generations, were none of them like unto him ; they instituted no new laws or ordinances for the worship and service of God ; they all built upon that foundation which he laid ; this honour God conferred upon Moses, to be a lawgiver to his people : But now in after times there was a prophet to arise which should be like unto him, and the similitude consisted mainly in this, That he should make new laws and ordinances in the church ; and who was this prophet, but the blessed *Jesus* ? He hath revealed the mind and will of God in another manner than ever Moses did ; he hath discovered the mystery and meaning of all the Mosaical ordinances and institutions ; their nature, use, and end was unknown to your fathers, though they were daily conversant in and about them.

I dare affirm, that we have thousands of illiterate persons amongst us Christians, that can give a far
 better

better account of the use and end of all the Mosai-
 cal rites, institutions and sacrifices, than the most
 learned Rabbins that you have, or that your church
 ever had ; and having unvailed and abolished the
 old, he hath superinduced new ordinances and in-
 stitutions, such as are more easy and intelligible,
 and better suited to the adult state of his church
 and people ; and in this he hath shewed himself a
 prophet like unto Moses, yea, a greater prophet
 than he : And with this agrees the testimony of
 the ancient Jews. The author of Sopher Ikkarim,
 thus writes, “ In all that space of time, wherein
 “ the prophets followed Moses, until the ceasing
 “ of prophecy, there was none like unto him ;
 “ but hereafter shall arise a prophet (even the
 “ *Messiah*) who shall be like him, yea, a greater
 “ prophet than Moses was.” Now to close my
 discourse upon this head, let me shew you how the
 commination contained in this prophecy is fallen
 upon your people and nation. God doth here
 threaten, that “ he will require it of him, or
 “ them, who shall not hearken to the words of this
 “ prophet.” There is evidently a *Meiosis* in the
 words, that is, there is more implied than is ex-
 pressed : The meaning is, that he will utterly de-
 stroy or reject such for their disobedience. How
 sadly is this fulfilled in the event ? Your fathers,
 who, for despising and disobeying the former pro-
 phets, were only for a season corrected and cha-
 stened, and after a while delivered again out of
 their greatest miseries ; they and their children,
 for their disobedience to this prophet, are utterly
 cut off and exterminated ; so “ severely hath God
 “ required this at their hands.”

Rabbi Jonathan. Pray, Sir, go on.

Mr

Mr *Beza*. I shall add but one description more of the promised *Messiah*; he is, in the 5th place, described by his great sufferings which he was to undergo in the days of his flesh. The Jews, as I said before, they expected a conquering, and not a suffering *Messiah*; nothing could be more contrary to their expectation, than a *Messiah* that should live in a low and mean condition, subject to all the miseries of this life, and, at last, to death itself; therefore this note, or description of him, is more fully asserted than all the rest: This was more than implied in that first promise or prophecy, where the Lord says, "That the seed of the serpent shall bruise his heel." It is worthy of our observation, that all the particularities of Christ's later sufferings, even those that seemed to be most casual, were foreknown of God, and foretold in his word. As now, for instance, his being betrayed by one of his friends, familiars and followers; of this David spoke as a type of Christ, *Psal.* 41. 9. "Mine own familiar friend in whom I trusted, which did eat of my bread, hath lift up his heel against me." See further, in *Psal.* 55. "Again the selling of him for thirty pieces of silver (which was the goodly price he was prized at) and the use that this money should afterwards be put to (even to make a purchase of a potter's field;)" this was spoken of by *Zech.* chap. 11. 12. 13. Again, the flight of his followers, and their forsaking of him, was foretold by the same prophet, *Zechariah* 13. 7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts; smite the shepherd, and the sheep shall be scattered." Again, the severe and sordid
usage

usage he met with, by being scourged, buffeted, and spit upon, was also prophesied of, *Isa.* 50. 6. there the *Messiah* is brought in speaking after this manner, "The Lord hath given me the tongue
 " of the learned, &c." and then it follows, "I
 " gave my back to the smiters, and my cheeks to
 " them that plucked off the hair; I hid not my face
 " from shame and spitting." Again, his death was foretold by Daniel, that it should be a violent death, *Dan.* 9. 26. "After threescore and two
 " weeks shall Messiah be cut off, but not for him-
 " self." Again, his being lifted up upon a cross, that was prefigured and foretold by Moses when he lifted up the serpent in the wilderness; and by David, when speaking in the person of Christ he says, *Psal.* xxii. 14. "All my bones are out of
 " joint." Again, the piercing of his hands and feet, that was spoken of in the same *Psal.* v. 16. "They pierced my hands and my feet." And *Zechariah* speaks how the Jews in the last days shall "Look on him whom they have pierced." That passage about their parting his garments was predicted in the same *Psal.* v. 18. "They parted
 " my garments amongst them, and cast lots upon
 " my vesture." In that *Psal.* also you will find a prediction of that cruel mocking and derision that he met withal, *v.* 7. "All they that see me, laugh
 " me to scorn, they shoot out the lip, they shake
 " the head, saying, he trusted in the Lord that he
 " would deliver him, let him deliver him, seeing
 " he delighted in him." Yea, that bitter cry that came from him upon the cross is recorded in this *Psal.* v. 1. "My God, my God, why hast
 " thou forsaken me? Yea, their giving him gall and vinegar to drink, that also is forespoken of
Psal.

Psal. 69. 21. " They gave me also gall for meat,
 " and, in my thirst, they gave me vinegar to
 " drink." All these things were done, not only
 to satisfy the lusts and wills of men, but to fulfil
 the Scripture, the word of God. There is one
 place in *Isa.* chap. 53. of that prophecy, that speaks
 more amply of this subject, and indeed it seems ra-
 ther to be a history than a prophecy of Christ's
 sufferings. It begins with a description of his mean
 and low condition, " He shall grow up as a tender
 " plant," not as a tall and stately cedar ; but as a
 shrub or tender plant ready to be cropt by every
 beast, and to be trod under by every foot ; and,
 " as a root out of a dry ground ;" this may respect
 the family of Joseph and Mary, out of which he
 sprang, and the low and contemptible condition
 thereof ; he was so unsuitable to the expectation
 of the Jews who looked for a *Messiah* (as I said
 before) that should be a temporal Monarch, shi-
 ning in outward glory, and ruling with visible
 power and greatness ; that when he came, they
 " hid their faces from him, they despised and
 " esteemed him not ;" when they saw him, he
 had " no form or comeliness for which they should
 " desire him." In the next place, the prophet
 describes his sufferings and afflictions, and this he
 doth in great variety of expressions ; he speaks of
 him as a " man of sorrows, and acquainted with
 " grief, who bore our griefs, carried our sorrows,
 " was smitten of God, and afflicted ; who was
 " wounded for our transgressions, bruised for our
 " iniquities, the chastisement of our peace was
 " upon him, and with his stripes we are healed :
 " All we, like sheep, have gone astray, and the
 " Lord hath laid on him the iniquity of us all.
 " He

“ He was oppressed, and he was afflicted, yet he
 “ opened not his mouth ; he is brought as a lamb
 “ to the slaughter, and as a sheep before her
 “ shearers is dumb, so he opened not his mouth.
 “ He was cut off out of the land of the living :
 “ For the transgression of my people was he stri-
 “ ken. It pleased the Lord to bruise him, he hath
 “ put him to grief. He hath poured out his soul
 “ unto death, he was numbered with transgressors,
 “ and he bore the sins of many.” I shall not
 stand now to open all these prophetical passages,
 and apply them to Christ. It is the manner of the
 prophets to speak of things to come, as if they
 were past or present, and that is the reason why
Isaiah speaks all along in the past or present tense.
 This is such a prophecy of Christ as belongs to
 him, not only properly, but immediately. In o-
 ther places and prophecies (especially in the
Psalms) David or some other, as a type of Christ,
 is spoken of in the first place, when the *Messiah* is
 principally intended ; but here it is quite other-
 wise, Christ himself is immediately spoken of.
 That the *Messiah* is here intended, is confest by
 your ancient masters ; the Chaldee Paraphrast ex-
 pressly names the *Messiah*, and interprets the
 whole chapter of him. So doth the Targum, and
 the Talmud itself. In Alshech on the very place,
 it is thus written, “ That it is concerning *Messiah*
 “ the King that these words are spoken,” and this
 he says, “ is determined by our masters with one
 “ consent.” In vain therefore do some late Jews
 attempt to make Josiah or Jeremiah, or the whole
 body of the nation, the subject of this prophecy.
 To which of these can all or any indeed of the
 fore-mentioned passages in any tolerable sense be
 accom-

accommodated? Rightly therefore doth one call this chapter of *Isaiah*, "The torture or rack of the Jewish Rabbins." Hulsius, the Hebrew professor in Breda, informs us, in a late treatise of the Jewish Theology, how some Jews told him that their masters could easily have extricated themselves from all other places in the prophets, if *Isaiah* in this place had but held his peace: Tho' that was but a vain boast, because other prophecies (some of which you have now heard) are as perplexing to them as this. Yet it appears, by their own confession, that this prophecy doth greatly hamper and entangle them. Yea, the very reading and perusing of this place of Scripture (which is one cause why I am so long upon it) hath been a means of converting many Jews to the Christian Religion. Hear the confession of Johannes Isaac, a German Jew, and afterwards a Christian professor at Cologne, *anno* 1558. This, saith he, I do ingenuously profess, that the 53d of *Isaiah* did draw me to the Christian Faith; for more than a thousand times have I read that chapter thorough, and I have accurately compared it with many translations, and have found that there is a hundred times more mystery concerning Christ contained in the Hebrew text, than can be found in any other translation; and then he declares how at Franckfort he disputed with five Rabbins, and, from this very chapter, did so stop their mouths that they had not one word to answer. Andradius tells us how he knew several Jews, inhabitants of the inner Africa, who, by reading and ruminating upon this very Scripture, were induced to leave their friends and estates, and with inflamed desires to consecrate themselves to Christ: He adds, that

he asked some of them, What it was in that 53d of *Isaiah*, that wrought such a conviction upon them? they answered, That one passage did more touch them than all the rest; and, that is the clause which we translate "smitten of God and afflicted," the words are, "*mucke Elohim umeunne*," which, they said, was thus to be rendred, "God himself was smitten and humbled." By which words, they assured themselves, the whole chapter was to be understood not of a man, but of God himself made man, that he might bear and blot out our sins.

Let me add but one thing more, That the holy prophets of old did not only foretel the humiliation, but the exaltation of the *Messiah*; all which prophecies also have had their accomplishment in "Jesus of Nazareth:" Consult *Isaiah* 63. 1, 2, 3, "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save: Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me." This obscure prophecy by many Christian expositors, is applied to the passion of Christ. But Rabbi Samuel, a converted Jew, in a little Arabick treatise, doth learnedly apply it to the exaltation of Christ: From him I first learned the interpretation, and for that reason I chuse to urge it; though since, I find that Mercer, Camerus and others, have expounded it in the same way. All the phrases in this prophecy speak forth the triumph of Christ in his resurrection and ascension; "He

“ He is glorious in his apparel,” as being dyed or stained with the blood of his enemies ; his garments are like him “ That treads in the wine-fat,” when the juice of the pressed grapes is sprinkled upon him that presseth them ; he is “ travelling in the greatness of his strength ;” that is, strongly conquering and destroying all his adversaries. Under the name of Edom and Bozrah is set out his universal conquest and triumph over all his and his church’s enemies ; he is mighty to save and to defend all those that trust in him, and rely upon him ; he does not say passively that he was trodden in the wine-press alone, but actively, that he trod the wine-press alone ; all his adversaries were under his feet ; and therefore it follows, “ I will tread them in mine anger, and trample them in my fury ; their blood shall be sprinkled upon my garments, &c.” There are in that one book of the *Psalms* most clear prophecies of Christ’s exaltation in all the branches of it.

1. David speaks of his resurrection, *Psal* xvi. 10. “ Thou wilt not leave my soul in hell, nor suffer thine holy One to see corruption ;” this he spake of the resurrection of Christ, knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne. He could not speak this of himself ; for, after he had served his generation by the will of God, he fell asleep, and was laid unto his fathers, and saw corruption ; but now for Christ, he rose again from the dead, and saw no corruption.

2. Again David speaks of his ascension, *Psal*. 68. 18. “ Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts
“ for

“ for men, yea, for the rebellious also, that the
 “ Lord God may dwell among them.” The Psalmist
 here speaks to God, and it must be understood,
 saith Rabbi Samuel (in the forementioned book)
 of God in our nature; for God, considered in his
 divine nature and essence, can neither descend or
 ascend.

3. Again, David speaks of his session at the
 right hand of God, *Psal.* 110. 1. “ The Lord
 “ said unto my Lord, Sit thou at my right hand,
 “ until I make thine enemies thy footstool.” By
 David’s Lord here, we must understand the *Mes-*
siah, who though, in respect of his human na-
 ture, he was David’s Son, yet, in respect of his di-
 vine nature, he was David’s Lord. This Christ
 then, who is the eternal Son of God, being made
 flesh, and having assumed our nature into a per-
 sonal union with his Godhead, in that nature which
 he graciously assumed, he suffered and made satis-
 faction for our sins, and in that nature he ascended
 into heaven, and sat down at the right hand of the
 Majesty on high, from whence he will one day
 come again to judge the quick and the dead.

Both time and strength would fail me to cite all
 the prophecies of the *Messiah* that are in the law
 of Moses, and in the prophets, and in the Psalms,
 much more to expound and apply them. Several
 of the most considerable I have a little touched
 upon, and have shewed you how they are verified
 and fulfilled in “ Jesus of Nazareth,” which was
 the thing to be demonstrated.

Rabbi Jonathan. Sir, your arguing hath not
 only silenced me, but, in some measure, convin-
 ced me. I know not what is the matter, I find a
 strange and unwonted working within me.

Mr Beza.

Mr *Beza*. Take heed of smothering and stifling convictions; some of your fathers have done so to their cost. Be not ashamed to be truth's captive, and to be conquered by it. Truth is mighty, and will prevail. What if you should from this day forward become a Christian? You will never repent it. And let me tell you, you are not the first of your nation that hath so done. At the first publishing of the Gospel of Christ, though the most of your nation persisted in unbelief, yet many thousands believed and repented, and were baptized; and in latter times we are not without instances of this very thing. I told you but now of some, and I can (if need be) give you a list of a great many more. In the year 1310, *Nicholas de Lyra*, of a Jew became a Christian, and hath written an excellent treatise, proving, by irrefragable argument, that the *Messiah* is come, and that no other is to be expected. About that time *Paulus Burgensis* turned Christian also, and wrote against Judaism. *Elias Levita*, commonly called the Grammarian, left his Rabbinism, and entered the church of Christ by baptism, bringing thirty Jews more with him to be baptized, about the year 1517. *Hieronymus de sancta fide* (as he is called) from a Jew was converted to Christianity, and wrote a book called *Hebræomastix*, or the Jews scourge, in which he whips them with their own Talmud and approved Rabbins, making their own authors to prove that Jesus is the Christ. When the book was published in Spain, it is reported, that by the convincing arguments therein contained, above 5000 Jews were turned to the faith. One *Paulus Riccius* in the court of the Emperor Maximilian, of a Jew was converted to Christi-

Christianity, and wrote many things against his old misbelief. Antonius Margarita converted in heart and baptized, converts his hand and pen against the Jews. Ernestus Ferdinandus, of a Jew became a professor of the Christian faith, and writes a book which he calls *Flagellum Judeorum*. Paulus Weidnerus turned to Christianity, and in his writings hath called upon his backsliding brethren the Jews, and hath found Jesus himself, to bid them *Come and see*. I could tell you of Christianus Gerson, Emanuel Tremellius (who hath worthily contributed towards the translation of the Bible) with many others. And I doubt not but there be many thousands of your nation, that are greatly convinced and persuaded that Jesus is the *Messiah*, though they do not openly profess it. Will you give me leave to relate a story that I have met with in the writings of Epiphanius, a credible and renowned author? It is concerning one Joseph a Jew, who lived in the days of Constantine the Great. This learned and worthy person doth solemnly protest he had it, in order as he relates it, from Joseph's own mouth. This Joseph lived with the patriarch of the Jews, called Eliel. The patriarch being ready to die, sends Joseph to the bishop of Tiberias, to desire him to come to him, under pretence of his being his physician. The bishop coming to him, he beseecheth him to baptize him; whereupon the servants are commanded to make ready some water, as if it had been for some medicinal use, and then they were all commanded to withdraw. Joseph looks through some crevice of the door, and seeth the bishop baptize the patriarch. Three days after, the patriarch dying, bequeathed the tuition of his son (not yet at age)

age) to Joseph and another. These things stuck in Joseph's mind, and made him desirous to know more of the Christian religion. And there being a certain secret place of supposed treasure which Joseph had now the keys of, he opens it, and findeth no money, but the Gospel of John, and the Acts of the Apostles translated into Hebrew, and with them Matthew's genealogy. The reading of these increased his perplexities, but yet did not persuade him to be baptised. After this he fell into a sore and dangerous disease, and he apprehended that Christ appeared to him, telling him he should recover, and exhorting him to believe in him; which he promised to do, and recovered; but continuing obstinate, he fell sick again, and that so desperately, that they had no hope of his life. The Jews coming about him to perform those ceremonies, and give that advice which they use to do to dying persons, one of the chief of them (an ancient man skilful in their law) came to him, and whispered these words in his ear; " Believe that
 " Jesus who was crucified under Pontius Pilate,
 " being the son of God, and afterwards born of
 " Mary; is the Christ of God: and was raised
 " from the dead, and shall come again to judge the
 " dead and the living." And thus Joseph came to know, that among their last mysteries, the Jews secretly persuaded dying men to believe. There is a great deal more in the story, which I have not leisure now to write. It ends thus: That Christ appeared again to him in a vision, and gave him power to work a miracle for his conviction, and still he delayed, till at last being advanced by the young patriarch Judas to a place of rule, he exercised so much severity over the wicked

ed priests, that they conspired against him, and rushing one day into his house, they find him reading the gospels; and snatching the book out of his hand, they draw him to the synagogue and scourge him, till the bishop of the city came and delivered him. After this, meeting him on the way, they cast him into the river Cydrus, and thought they had drowned him; but being delivered, he then delayed no longer, but professed himself a Christian; and so went to Constantine the Emperor, and told him all that had befallen him. The Emperor much esteemed him, and gave him power to build churches among the Jews, which was all that he desired.

To conclude, I look upon these and such like particular converts amongst the Jews, to be only as first fruits: We Christians expect ere long a full harvest in the conversion of your whole nation. We believe as well as you, that there are many promises and prophecies concerning the Jewish nation, that have not yet had their final accomplishment; give me leave to read some of them, Isa. xi. 11, 12, 13. “ It shall come to pass in that day,
 “ that the Lord shall set his hand again the second
 “ time, to recover the remnant of his people which
 “ shall be left, from Assyria, and from Egypt, and
 “ from Pathros, and from Cush, and from Elam,
 “ and from Shinar, and from Hanath, and from
 “ the islands of the sea. And he shall set up an
 “ ensign for the nations, and shall assemble the
 “ outcasts of Israel, and gather together the dispersed of Judah from the four corners of the
 “ earth. The envy also of Ephraim shall depart,
 “ and the adversaries of Judah shall be cut off:
 “ Ephraim shall not envy Judah, and Judah shall
 “ not

“ not vex Ephraim.” You may read much more
 to this purpose in Chap. lx. and lxii. of Isaiah’s
 prophecy, Ezek. xxxvii. 21, 22, 23, 24. “ Thus
 “ faith the Lord God, behold, I will take the
 “ children of Israel from among the heathen whi-
 “ ther they be gone, and will gather them on e-
 “ very side, and bring them into their own land.
 “ And I will make them one nation in the land
 “ upon the mountains of Israel, and one King shall
 “ be King to them all: And they shall be no
 “ more two nations, neither shall they be divided
 “ into two kingdoms any more at all. Neither
 “ shall they defile themselves any more with their
 “ idols, nor with their detestable things; but I
 “ will save them out of all their dwelling places
 “ wherein they sinned, and will cleanse them:
 “ So shall they be my people, and I will be their
 “ God. And David my servant shall be King o-
 “ ver them, and they all shall have one shepherd.
 “ Hosea iii. 4, 5. The children of Israel shall a-
 “ bide many days without a King, and without a
 “ Prince, and without a sacrifice, and without an
 “ image, and without an ephod, and without Te-
 “ raphim. Afterwards shall the children of Israel
 “ return, and seek the Lord their God, and Da-
 “ vid their King, and shall fear the Lord and his
 “ goodness in the latter days. Zech. x. 6, 7, 8.
 “ I will strengthen the house of Judah, and I will
 “ save the house of Joseph, and I will bring them
 “ again to place them, for I have mercy upon
 “ them: And they shall be as though I had not
 “ cast them off: For I am the Lord their God,
 “ and will hear them. And they of Ephraim shall
 “ be like a mighty man, and their hearts shall re-
 “ joice as through wine: Yea, their children shall

“ see it, and be glad. I will hiss for them, and
 “ gather them, for I have redeemed them : And
 “ they shall increase as they have increased. They
 “ shall remember me in far countries, and they
 “ shall live with their children, and turn again.
 “ I will bring them again also out of the land of
 “ Egypt, and gather them out of Assyria, and I
 “ will bring them into the land of Gilead and Le-
 “ banon, and place shall not be found for them.
 “ And I will strengthen them in the Lord, and
 “ they shall walk up and down in his name, saith
 “ the Lord.” These and such like prophecies are
 the ground of our faith and prayer, for the calling
 and conversion of your nation. To which I may
 add, that the same thing is foretold in the writings
 of the apostles of our Lord. Paul tells us, That
 “ blindness in part is happened to Israel until the
 “ fulness of the Gentiles be come in ; and so all
 “ Israel shall be saved.” For proof of which, he
 cites a passage in Isaiah, where it is written,
 “ There shall come out of Sion the deliverer, and
 “ shall turn away ungodliness from Jacob.” He
 says, “ The casting away of the Jews, was the re-
 “ conciling of the Gentiles ; but the receiving of
 “ them again, shall be life from the dead to them.”
 He says further, “ That they are beloved for the
 “ Father’s sake : And if they abide not in unbe-
 “ lief, though now they are cut off, they shall be
 “ grafted in ; For God is able to graff them in a-
 “ gain. And though to this day when Moses is
 “ read, there is a vail upon their hearts : Yet ne-
 “ vertheless, they shall turn again unto the Lord,
 “ and the vail shall be taken away.” There is then
 greater accord betwixt you and us than you are
 aware of. Setting aside those foolish dreams that
 some

some of you have, about the enjoying of sensual pleasures, as *Behemoth, Cis, the Wine of Paradise*, and the like ; there is nothing in your expectations, but we believe you shall be partakers of. Nay, we suppose you may return to your own land, enjoy great riches, and rule in the world ; and be filled with the light and knowledge of the will and worship of God, so as to be a guide, blessing, and reviving to the Gentile churches : But all this we say must come to pass in God's own appointed season. When the time, the set time is come, then will God take away the vail from before the eyes of your nation and people, and incline their hearts to receive and believe in him, whom their forefathers rejected. Then shall be fulfilled that which is foretold by Zechariah the prophet, " They shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son : And shall be in bitterness for him, as one that is in bitterness for his first born."

Rabbi Jonathan, After a short pause, thus replied : Sir, I am abundantly beholding to you for free and familiar discourse with me, for which I shall ever honour and esteem you. You have spoken much in a little, and fully removed those blocks that I mentioned, as lying in my way. I shall shortly visit you (with your leave) at your own house, and there advise farther with you about the things we have now discoursed. Mr *Beza* told him he should at any time be heartily welcome to him ; and so they parted. If this account may be of use to yourself, or any other, it is a sufficient satisfaction to him, who is, dear Sir,

Yours, &c.

N. H.

F I N I S.